Millennial STAR

September 1963

PRESIDENT DAVID O. McKAY'S 90th BIRTHDAY ISSUE

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Millennial STAR SEPTEMBER 1963

VOLUME 26 NUMBER 9

DEVOTION IN BUILDING

THE building of the Merthyr Tydfil Chapel is an eloquent expression of devotion on the part of a dedicated people.

Seldom has the power of united effort in a building project been shown to a greater degree.

When it was made known that President David O. McKay would come to dedicate the building and in doing so pay tribute to the great Welsh people and to his devoted Mother who represents Wales in a very intimate way, Church members in the entire area united in an effort which has won the admiration of hundreds of townspeople as well as the Saints of other areas.

Men, women and younger people joined in a supreme effort. They knew there was a time limit. The President was to come in the latter part of August. All must be in readiness for him.

Night and day the labour went on. Hours seemed hardly to be considered. It was the work that was important. And the building grew. Each day saw its progress. Each week brought expressions of admiration from interested observers.

The devoted building supervisors left no stone unturned to reach their great objective. High praise indeed is due to them. Their intelligent direction, their willingness to work every hour by the side of the volunteers, their cheery disposition, their faith in the purpose of the building, all contributed to the achievement.

Building missionaries should receive great credit for the excellence of the work they did and the speed with which it was accomplished. It seemed they never rested.

The Merthyr project was a most important one. But so are our other chapel-building undertakings. All are to help us worship the Lord. All are worthy of our devoted endeavour. With unity and co-operation, the needed building in all parts of Britain can and will be provided.

THOUGHTS FOR YOUR TALKS

PROGRESS

"GOD'S work has gone forward in the earth. Neither persecution, ridicule, or bigotry have been able to stop it from progressing." Elder Alma Sonne, Assistant to the Council of the Twelve.

INTERLUDE

"IT was never intended that our life on the earth would be one of ease since this life is but an interlude between two eternities."—Elder Thorpe B. Isaacson, Assistant to the Council of the Twelve.

DIVORCE

"IF there is ever a divorce between a man and a woman married in the Temple for time and all eternity it is because they, one or the other or both, have violated the covenants that they made at the altar of the Lord."—President Joseph Fielding Smith, Council of the Twelve.

SURE GUIDE

"THE principles of the restored gospel as revealed to the Prophet Joseph Smith are the surest, safest guide to mortal man."

—President David O. McKay.

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MY MOTHER

From the Pen of the Prophet

BY PRESIDENT DAVID O. McKAY

JENNETTE EVELYN EVANS McKAY
Mother of the President

"I CANNOT think of a womanly virtue that my mother did not possess. Undoubtedly many a youth, in affectionate appreciation of his mother's love and unselfish devotion, can pay his mother the same tribute; but I say this in the maturity of manhood when calm judgment should weigh facts dispassionately. To her children, and all others who knew her well, she was beautiful and dignified. Though high-spirited she was even-tempered and self-possessed. Her dark brown eyes immediately expressed any rising emotion which, however, she always held under perfect control.

"In the management of her household she was frugal yet surprisingly generous, as was father also, in providing for the welfare and education of her children. To make home the most pleasant place in the world for her husband and children was her constant aim, which she achieved naturally and supremely. Though unselfishly devoted to her family, she tactfully taught each one to reciprocate in little acts of service.

"Her soul, to quote the words of the poets, was 'As pure as lines of green that streak the first white of the snowdrop's inner leaves.' In tenderness, watchful care, loving patience, loyalty to home and to right, she seemed to me in boyhood, and she seems to me now after these years, to have been supreme.

"Mother left us when she was still young, only fifty-four. During the intervening twenty-seven years I have often wished that I had told her in my young manhood that my love for her and the realisation of her love and of her confidence gave me power more than once during fiery youth to keep my name untarnished and my soul from clay.

"From my beautiful, ever devoted and watchful mother, from my loyal sisters in our early home associations, and from my beloved wife during the maturer years that followed, I have received my high ideals of womanhood. No man has had inspiration from nobler, more loving women. To them I owe a debt of eternal gratitude.

"Among my most precious soul

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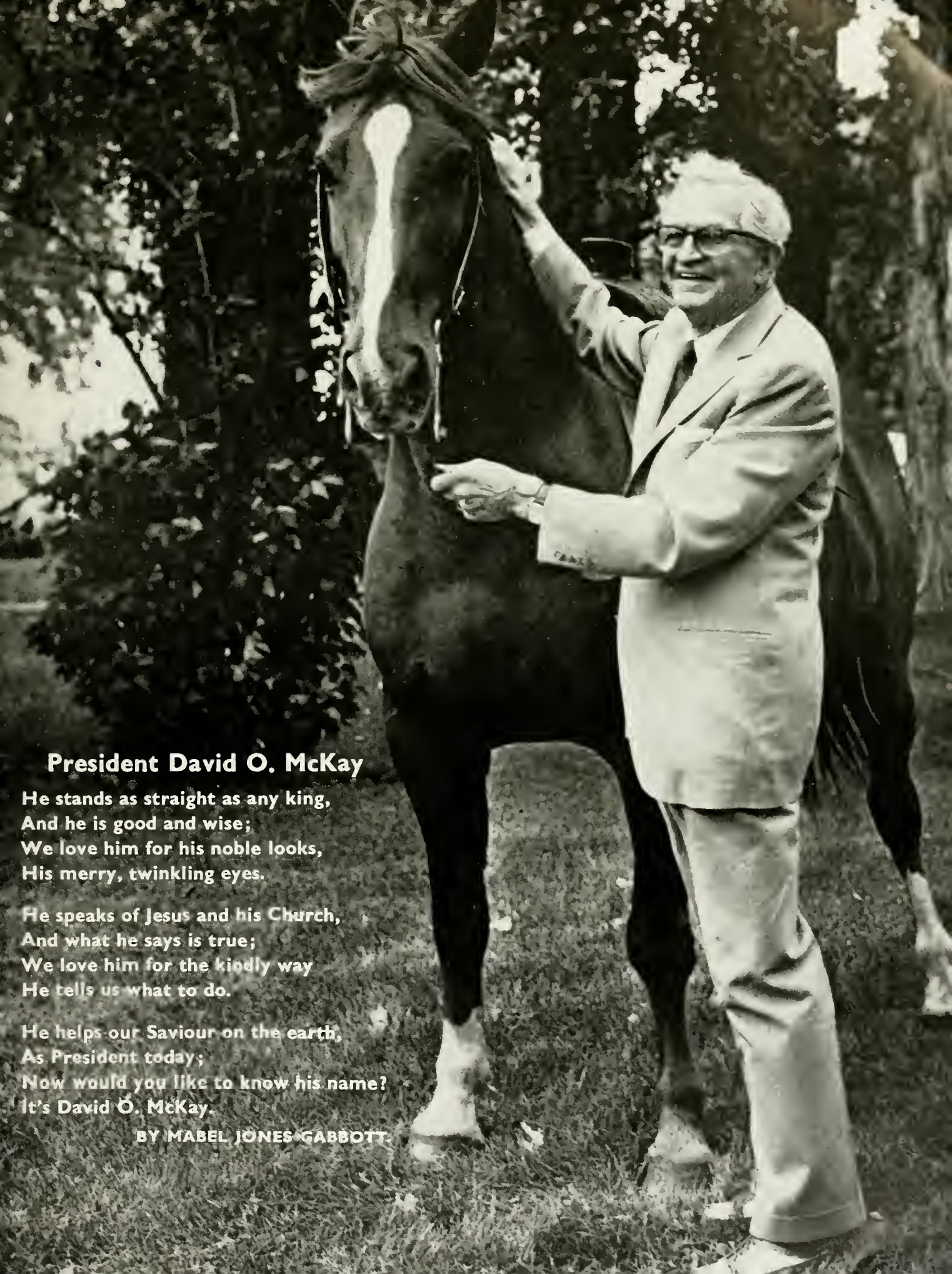


President David O. McKay

He stands as straight as any king,
And he is good and wise;
We love him for his noble looks,
His merry, twinkling eyes.

He speaks of Jesus and his Church,
And what he says is true;
We love him for the kindly way
He tells us what to do.

He helps our Saviour on the earth,
As President today;
Now would you like to know his name?
It's David O. McKay.

BY MABEL JONES GABBOTT

90th Birthday Tributes From His Two

GREAT TEACHER OF LOVE AND UNITY

BY PRESIDENT HENRY D. MOYLE
1st COUNSELLOR TO THE PROPHET

WHAT a great privilege it is to have the opportunity to express my devotion and loyalty to our great Prophet who stands at the head of the Church on earth—President David O. McKay—on the occasion of the ninetieth anniversary of his birth.

Since President McKay was called to the apostleship in 1906, 57 years ago, I have had a progressively greater and greater affection, respect and admiration for the great spiritual personality which is his. I am sure each year has seen a development within President McKay which has constantly increased his ability to touch men's hearts for good.

Remarkable as have been his teachings, both by word of mouth and by pen, their effect upon the lives of his fellow-men cannot be compared with the harvest he has reaped through his personal contact with and example to the peoples of the world. President McKay is a world traveller in the true sense of the words. Characteristic of all his travels throughout the years is the love he has developed for his fellow-men, regardless of race, creed or colour.

The love which he now has and exhibits for all mankind is natural, not in the least forced. His love for his fellow-men is closely akin to his love of family. He has been heard to say on many occasions: "We believe that the home is the centre of civilisation, and the responsibilities of the home rest upon the parents.

"Homes are made permanent through love. Let the spirit of reverence pervade the home, so that if the Saviour happened to call unexpectedly He could be invited to stay and not be made to feel out of His element.

"The Church in all its organisations is putting forth an effort to make ideal men and women in ideal communities; but after all, the responsibility of making those ideal men and women, those ideal boys and girls, rests with the parents, and next with the older brothers and sisters. The responsibility is with the family, God's unit in the social fabric of humanity."

President McKay knows that God is our eternal Father—the spiritual Father of us all.

President McKay knows that the brotherhood of man is therefore universal. That makes us all brothers and sisters not only in mortality but in the eternities. Brotherhood to President McKay projects itself into our life after death and comes out of our first estate in the spirit world.

No greater or more wonderful knowledge can be acquired by man in mortality. If we are to keep the second great commandment given us by Jesus Christ, namely, "Thou shalt love thy neighbour as thyself," it is essential that this knowledge of the family relationship must be known and appreciated by us all.

President McKay has developed within himself this love of family all his life. No wonder he has become such a great teacher of love. He has consistently loved all his life to the exclusion of hatred and envy and selfishness. Not only the Church but the world looks upon his affection and

Counsellors

tenderness for his beloved wife as ideal.

And now on the occasion of the dedication of a beautiful chapel erected in Merthyr Tydfil in Wales, the birthplace of his mother, we find President McKay gathering his mother's family around him—his four beautiful sisters, the sole surviving children of his mother—and travelling with them more than seven thousand miles to do homage to her memory.

President McKay is a great teacher. Love and unity are his principle texts. I echo the thoughts and feelings of two million members of the Church of Jesus Christ of Latter-day Saints. God grant them a safe journey.

'WE THANK THEE O GOD FOR A PROPHET'

BY PRESIDENT HUGH B. BROWN
2nd COUNSELLOR TO THE PROPHET

THIS month we pay tribute to President David O. McKay, distinguished citizen, beloved husband and father, prophet, seer and revelator of the Church of Jesus Christ of Latter-day Saints, who will celebrate his ninetieth birthday on September 8.

The study of the life of a great man, whether it be a historical review or a contemporary appraisal, emphasises the truth of Longfellow's oft quoted lines that "Lives of great men all remind us we can make our lives sublime, and, departing, leave behind us footprints in the sands of time."

Perhaps such reminders are a justification for biographical sketches. Certainly acquaintance with great lives through biographies has a wholesome influence on youth, guiding them in the conflicting currents of early life, stimulating ambition to emulate what they admire, and providing them with a formula for rich and radiant living.

The twelve years that David O. McKay has served as President of the Church have been a period of unprecedented growth. On December 31, 1950, there were 180 stakes composed of 1,541 wards and independent branches. There are now 375 stakes with approximately 4,000 wards and independent branches. Church membership has increased by more than three-quarters of a million. The number of missions and missionaries has almost doubled, and annual convert baptisms multiplied by six.

In addition to the great missionary activity of the Church during the administration of President McKay, the complete Church organisation and Gospel programme have been made available to thousands of Church members in their native lands where stakes have been organised and officered by local members.

Also, temples have been built and dedicated in Switzerland, California, New Zealand and England. He presided at the ground-breaking services and dedicated the imposing site for the new temple in Oakland, California.

As one of the greatest missionaries of all time he has encircled the globe and travelled by land, sea and air approximately 1,000,000 miles. He has walked the cobbled streets of Scotland, travelled by horse and buggy, later by car, and flown on jet planes to the far corners of the earth.

Always he has left a blessing whereever he has gone, and his visits are never forgotten by the multitudes who welcome him.

We have seen his deep concern for the plight of sorely-tried, lonely and all-but-forgotten young persons; his yearning solicitude and Christ-like compassion for one who has erred; we have seen him prayerfully consider and wisely solve problems that would affect the entire membership of the Church; each decision has been inspired and forward-looking as he has charted a course along lines dictated by the Holy Spirit for the upbuilding of the Kingdom of God.

He is equally at home before the millions, seen and unseen at general conference, greeting a small child, or occasionally playing the organ for the hymn at the beginning of the weekly meeting of the First Presidency and the Council of the Twelve. His life is always one of service at the moment, and he serves humbly but magnificently.

One of the duties that fall upon the President is receiving and entertaining "very important persons" from many nations. We often hear such visitors comment on his warm and inspiring personality and his gracious hospitality.

Many have been heard to say after an interview, "Why, he looks and speaks like a prophet."

A recent guest of the President, a noted newspaper columnist, wrote: "President McKay is a man of 89 years, with a strong, friendly face, a contagious smile, an amazing memory and a deep understanding of his fellow-men. . . . I have met many of the religious leaders of the world, but none with more contagious humour.

(continued on next page)

I HONOUR HIM FOR HIS INTEGRITY & WISDOM

BY JOSEPH FIELDING SMITH
PRESIDENT OF THE
COUNCIL OF THE TWELVE

I FIRST became acquainted with President David O. McKay in the days when he was attending the University of Utah. In that day the University was located on the square across the street from my home. We were in the mission field at the same time, he in Scotland and I in Nottingham. Unfortunately our fields did not cross, so I did not have the privilege of his company in the mission field.

President McKay was called into the Council of Apostles in the year 1905, and I was called five years later in 1910. We sat side by side in the councils of the First Presidency and the Twelve until he was called into the Presidency as a counsellor to President Heber J. Grant.

In those earlier days the brethren travelled to stake conferences two and two. It was my privilege, therefore, to go out with President McKay on frequent journeys to the stakes. There were many things of interest then that have since disappeared. For instance, in 1910 and succeeding years, the journey to stakes in Canada meant a trip of two or three weeks. This was also true of trips to Arizona and some distant parts of Utah. Transportation to many of these places was by team.

Today the brethren may travel from Salt Lake City to England or Europe in less time than it took to go to South Utah. As a youth in the mission field I used to wonder how the word of the Lord would be fulfilled, wherein he said: "Behold, I will hasten my work in its time." And again: "For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated."

President Smith (right) **in the grounds of the London Temple, with President Selvoy J. Boyer.**

However, time has cleared this question through the modern discoveries that have come to our aid.

Naturally, since President McKay has been in his exalted position, the close contacts which formerly prevailed have in great measure ceased to exist. However, it is still my pleasure and privilege to be associated with him constantly in the meetings of the authorities of the Church and to accept of his counsel and judgments.

With my brethren of the Council of the Twelve and the other authorities, I honour him for his integrity, wisdom and sound judgment which is constantly showing evidence of the inspiration from the Lord. My prayers, with those of my brethren, ascend to our Eternal Father, on President McKay's behalf. May the Lord continue to bless him in his exalted and divinely appointed calling, I humbly pray.

FROM THE PEN OF THE PROPHET

(continued from page 222)

treasures is the memory of mother's prayers by the bedside, of her affectionate touch as she tucked the bedclothes around my brother and me and gave each a loving, good-night kiss. We were too young and roguish then fully to appreciate such devotion, but not too young to know that mother loved us.

"It was this realisation of mother's love, with loyalty to the precepts of an exemplary father, which more than once during youth turned my steps from the precipice of temptation.

"If I were asked to name the world's greatest need, I should say unhesitatingly wise mothers; and second, exemplary fathers.

"If mother love were but half rightly directed, and if fatherhood were but half what it should be in example and honour, much of the sorrow and wickedness in the world would be overcome.

"The home is the source of our national life. If we keep the spring pure, we shall have less difficulty in protecting the stream from pollution."

* * *

TRIBUTE FROM HUGH B. BROWN

(from previous page)

practical good sense and homespun philosophy."

May God continue to inspire, and spare us for many years to come, our beloved President, which prayer is intended to include his gracious, loyal and universally beloved wife, Emma Rae Riggs McKay.

To President McKay, as he passes his ninetieth year, all the members of the Church extend greetings, love and blessings, as we continue to pray and sing: "We Thank Thee O God for a Prophet."

President Kennedy at Salt Lake Airport

PRESIDENT KENNEDY HONOURS DAVID O. McKAY

To President David O.McKay:

I am pleased to join the business and community leaders of Salt Lake City in extending sincere congratulations to David O.McKay as you are honoured at the beginning of your 90th year. I am happy, too, to commend you for your long and devoted service to God, to your State and to your country.

The bond of Christian brotherhood which has marked your religious pronouncements has helped tie our people to those of other nations in a deeper spirit of Christian faith.

May your influence for good continue to be felt by the members of your Church both here and in far-off lands and by all who admire and respect you.

With all good wishes,

JOHN F. KENNEDY, President.
The White House,
Washington, D.C.

A LOVING COMPANION TO HIS CHILDREN

BY DAVID LAWRENCE McKAY

FATHER was always a loving companion to his wife and children. Though he was concurrently principal of Weber Academy at Ogden, Utah, a member of the Quorum of Twelve, and a member of the Sunday School General Superintency, all of which required frequent meetings and long trips away from home, father found time to spend evening after evening with his family playing Rook, Pit, Croquinole, and other games, teaching us sportsmanship and the fun that games with the family can be.

He often took his children on trips with him. I went with him several times to conferences on trains and in horse-drawn carriages. He held me on his lap all through one night in a carriage through a downpour of rain which stranded us between two floods. I thought the end of the world had come, but felt safe with his arms around me.

After motor cars became common, our whole family drove to Yellowstone Lake every year for several years for fishing. How father enjoyed preparing rods and tackle, and pulling in the fish. The time on these week-ends was so short, it seemed to us boys, that we should fish every day, even Sunday. But fishing to father was always a breaking of the Sabbath, and regardless of where we were, even alone at Yellowstone, we did no fishing on Sunday.

Because father believed that his children should not be idle and should have responsibility, I had the cow to care for and my brother Llewelyn had the chickens. Part of the farm labour must have been drudgery, but it is the pleasant memories that stay with me—riding the foothills on horseback with father, rounding up the cattle; sleeping with father and Llewelyn in an open wagon on a week-end under the stars; getting his advice around the team of horses, as he insisted that every strap of the harness be in its proper place; and riding with him on the haywagon as he hitched the young colt with the old horse and broke the young one to pull.

I remember the twelve-mile rides down the canyon to our city home at the end of the day in the surrey behind Pat and Mike, which father held to a fast trot as he told me stories from his inexhaustible knowledge of literature.

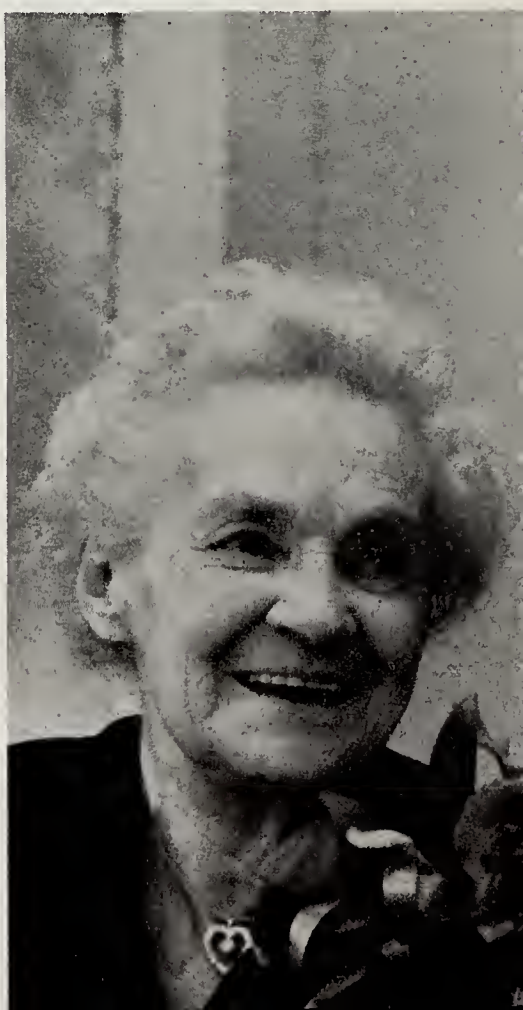
The keen sense of humour that has impressed father's friends for so many years made our mealtimes pleasant occasions. He generally had a joke or a story to tell us. Sometimes all of us were assigned to come to the table with anecdotes. But the conversation was liveliest when father was present.

Father was careful to keep in two separate categories his information about the Church and the knowledge which he could share with the public. Each night we would follow with interest his account of the progress he was making in his fight to improve social conditions in Ogden. But we never received any confidential information about the Church business until it became public and we read it in the newspapers.

Many people have remarked about his attentiveness to mother. We children noticed this consideration early in life when father repeatedly insisted that we help mother instead of letting her wait upon us. If she started to rise from the table, he would stop her and point to one of us. That one would jump up, find out what mother wanted, and get it.

No one ever said "no" to father. It has been almost intuitive not only to obey all of his commands, but to carry out every one of his suggestions. He undoubtedly did with us as he often told us to do: "Never give a command to a child," he said, "that you do not see is obeyed." Yet father never used force. I cannot remember ever having been spanked or struck. We knew of his affection for us and we sensed that he would do everything that he could for us, within reason.

The happiness and inspiration which started in childhood have continued in maturity, and with millions of others I am grateful for the leadership of President David O. McKay.



SIXTY YEARS TOGETHER AS SWEETHEARTS

NOTED as President David O. McKay is for his world travels and great accomplishments, for none is he better loved than for his great respect and consideration for his lovely wife, Sister Emma Rae McKay.

His courtesy and love for his wife are observed by all, because they are continuous, never affected, always complete and natural. These two who have lived together for more than sixty years as husband and wife, are still sweethearts, and as such set a glorious example to all mankind.

The president has said that June 23, 1877, was the most fortunate day in his life because it was on that day that his wife was born.

It is said that her parents named her "Emma Rae" because she was a little ray of sunshine in the home, and this has remained a characteristic of her entire life.

She has been a life long Church worker, but has always regarded as her first responsibility the rearing of six children who have themselves enjoyed successful lives.

She graduated from university in 1898 and then went to Cincinnati, Ohio, where she studied at the College of Music. Returning to Utah she became a school teacher, but her teaching career lasted only one year because of her marriage to President McKay on January 9, 1901.

Sister McKay has accompanied the president on many of his world trips.

As a poet in his own right, he has written many verses in tribute to his wife and family. We give two of them on this page.

"Still sweethearts"

Mamma Rae

Three score years plus ten and seven
A sweet darling spirit came from heaven
A wee, wigglin' baby from one home to another,
Love, perfect love, filled the heart of the mother.

A bride at the altar at one score and three,
A modest young beauty, fair and charming to see,
As wife now she went from one home to another,
Love, perfect love, filled the heart of her lover.

At two score and three, five boys and two girls
Made busy each hour for stories, dresses and curls,
More queenly this period than in any other
Her children, her life, the one perfect Mother.

No wonder the state by unanimous score
Crowned her Mother of Utah for year Fifty-four.
From the U she had earned a Diploma AB
Now Honorary doctorate from the U.S.A.C.

Three score years plus ten and seven.
Children around her—a score plus eleven!
And I whom she's blessed will love her alway,
The sweetest of sweethearts, our own Mamma Rae.

Sister McKay reciprocates with poetry of her own, and at one time wrote the following to her husband for Father's Day.

Father's Day

How much have I remembered you?
As much as night and day.
Not any thoughtful moment have you
Ever been away.
From sunlight to moonlight and
From darkness to the dawn.
Your image and my love for you
Have always lingered on.
What more could I have done, dear one,
To show my feeling true?
What more is there in life, my love,
That I can offer you?

President and Sister McKay with members of their family.

LIFE SKETCH OF A PROPHET

Pres. McKay served a Mission in Great Britain

DAVID O. McKAY has been President of the Church of Jesus Christ of Latter-day Saints since April 9, 1951. At that time he was sustained in this position by the membership of the Church assembled in the Tabernacle on Temple Square, in Salt Lake City, Utah. He succeeded George Albert Smith, who died April 4, 1951. He is the ninth president in succession since Joseph Smith, founder and first prophet of the Church.

Prior to this, he served as Second Counsellor in the First Presidency, having been called to this position October 11, 1934. He worked in this capacity under two presidents, Heber J. Grant and George Albert Smith, and has been responsible, among other things, for the world-wide missionary activities of the Church.

President McKay was born in Huntsville, Ogden Valley, Utah, September 8, 1873. He is a son of David McKay, a Mormon convert from Scotland, and Jennette Evans. When he was seven years of age, his father was called to serve as a missionary in the British Isles for a period of two years. The mother and children remained at home and operated the family farm to maintain the father in his missionary labours.

David O. McKay received his early education in Huntsville, and in 1894 he entered the University of Utah, in Salt Lake City. He was graduated in 1897, and was Valedictorian of his class.

Following his graduation in 1897, he was called to serve as a missionary of the Church, and followed in his father's footsteps to the British Isles. In March 1898 he was appointed President of the Glasgow District of the British Mission, and served in this capacity until he was released to return home in September 1899. He received an appointment that same year as a teacher in the Weber Stake Academy, now Weber College, in Ogden, Utah. In 1902 he was named principal of this institution.

President McKay married Emma Rae Riggs, of Salt Lake City, on January 2, 1901. On January 2, 1951, they commemorated their Golden Wedding Anniversary. They are the parents of the following children: David Lawrence McKay, Dr. Llewelyn Riggs McKay, Royal Riggs McKay (deceased), Mrs. Lou Jean Blood,

(continued on page 252)

TRAVELS AROUND THE WORLD TO INSPIRE THE MEMBERS

PRESIDENT McKAY has travelled around the world to inspire and encourage the membership of the Church. His great influence for good has become more marked not only among members of the Church, but leaders of nations and of governments have been uplifted and inspired by his personality.

From December 1, 1920, to December 24, 1921, accompanied by Elder Hugh J. Cannon, he made a world tour of the missions of the Church, visiting every then established mission except South Africa, travelling 62,500 miles and on every ocean except the Arctic in reaching the many places included in the itinerary. A notable experience on this unusual mission was the privilege of dedicating the Land of China, January 9, 1921, for the preaching of the Restored Gospel. Another impressive experience was the reception of the gift of the Maori tongue while addressing native saints at Puketapu, Huntly, Waikato, in New Zealand. This occurred on April 23, 1921, and on May 31 of the same year a monument was erected near Saunatu, Samoa, in commemoration of President McKay's visit.

In addition to his world tour in 1921, he toured nine European Missions in the interest of the Church, from May 27 to July 28, 1952, visiting the countries of Scotland, England, the Netherlands, Denmark, Norway, Sweden, Finland, Germany, Switzerland, France, and returning to the United States following the completion of the historic trip.

During the eight weeks in Europe, President McKay visited ten missions of the Church in nine countries, addressing forty-five meetings, dedicated five chapels, and held numerous conferences with Mission Presidents. He also had an audience with Her Majesty Queen Juliana of the Netherlands; and with the Honourable Juho K. Paasikivi, President of Finland; and several American ambassadors.

While in Berlin, Germany, he was accorded a half-hour interview over the powerful American Radio Station RIAS, with much of his message reaching members of the Church behind the Iron Curtain.

Foreign newspapers described him as a distinguished (and extremely charming) personality, and were impressed by the sincerity of his character and the masterful addresses given by him in many public meetings, containing words of inspiring counsel, instruction, admonition and advice, applicable not only to members of the Church but also to every freedom-loving man and woman.

On January 3, 1954, President McKay left again for another 32,500-mile journey, which took him to South Africa, South America, Central America and Mexico.

He returned to the United States, February 14, 1954. The President had many interviews with high government officials, American ambassadors and Press reporters. In the Union of South Africa, the arrival of President McKay and his party was photographed for the newsreels, which were shown in various theatres throughout South Africa.

On the South American Continent he visited Brazil, Uruguay, Argentina, Chile, Peru, Panama and Guatemala.

During this trip the President addressed thirty-three meetings held for members of the Church and friends, and held fourteen consultations with Presidents of Missions of the Church, exclusive of numerous interviews by Press reporters.

On January 2, 1955, President McKay undertook another 45,000-mile trip to the Islands in the South Pacific, touring Tonga, Samoa, Tahiti, New Zealand and Australia.

(continued on page 241)

A COTTAGE IN WALES . .

THERE is a little Welsh cottage in Merthyr Tydfil which holds a dear place in the heart of President David O. McKay. It is his mother's birthplace.

There on August 28, 1850, Jenette Evelyn Evans came to earth to begin a memorable career, which included giving to the world one of its truly great leaders, a prophet of God.

There lives today in this little cottage a sweet elderly lady, now 80 years of age. She is Anne Morgan, owner and occupant of the home, who has been visited by President McKay, and who gave permission for the Church to place a plaque on the front wall, designating the home as the birthplace of the President's mother.

Since the plaque was placed many people have visited the home out of their love for the Church leader, and in all cases Miss Morgan has been a most gracious host, permitting those who desired to see the interior of the home, and freely telling of its history as others have stood at the door.

Miss Morgan has been one of the interested observers as the Merthyr Tydfil Chapel has been under construction, and is expected to be one of the honoured guests at the service for dedication.

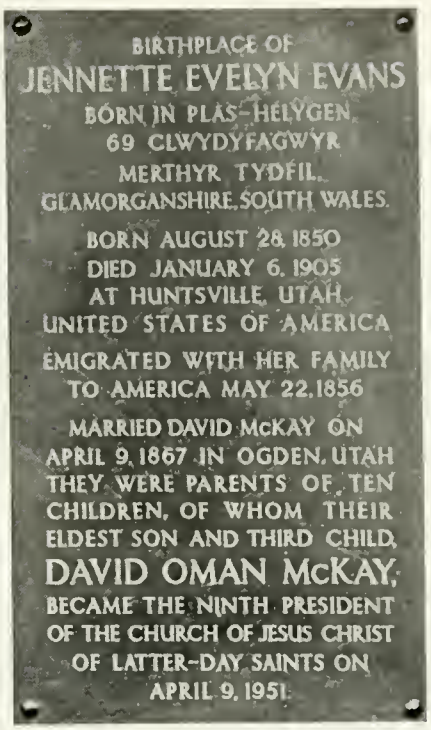
On his last visit to Merthyr Tydfil it was interesting to observe President McKay's meeting once more with Anne Morgan, who has lived in this little home in Merthyr Tydfil since she was 11 months old. President McKay first met her on his visit in 1899, and has renewed his acquaintance on each successive visit.

As he shook her hand and told her again of his pleasure at meeting her she repeated over and over the words, "I knew you'd come, I knew you'd come." And as he left the room she turned to those about her and said, "he always comes to see me when he comes to Wales."

The Merthyr Tydfil birthplace of the President's mother

President McKay meets Miss Anne Morgan once again at the birthplace of his motber.

President McKay unveiling the plaque designating the birthplace of Jennette Evelyn Evans.



They have kept a 'Welcome in the Hillsides'

BY HENRY A. SMITH
DESERET NEWS CHURCH EDITOR

IT was two years ago that President David O. McKay was in Merthyr Tydfil to break ground for the new chapel now completed. As he left the city at that time he did so with an impressive invitation to return, ringing in his ears.

There in the city near which his mother was born, the President spent a memorable day. The impressive climax came as he left the large group of Welsh Saints and their friends who had gathered for a ground breaking.

As their beloved leader and "kinsman" turned to go, they broke forth into the strains of a national song of farewell in these words:

"We'll keep a welcome in the hillsides;
We'll keep a welcome in the vales;
This land of song will still be singing
When you come home again to Wales.
"This land of song will still be singing,
With a love that never fails.
We'll kiss away each hour of herith,
When you come again to Wales."

(Herith means "longing for one another.")

This song made a deeper impression on President McKay than perhaps the boldest of the singing congregation might hope, for when the Church leader was with the newsmen on his arrival in New York City the next day he said it was his desire to return to Merthyr Tydfil in two years to dedicate the chapel for which he had broken ground.

"I shall never forget this day. I shall never cease to appreciate what you have done. I leave my blessing with you and all who have been associated with you. I thank you with all my heart and pray God's blessings to be with you."

As he spoke these words with an emotion-filled voice, President McKay brought to a close this memorable day in Wales. The day was Thursday, March 2, 1961, and it marked the last full day of an eventful week in Great Britain.

And as he spoke these words and left his left his blessing with the audience of 300 people assembled for the occasion in Merthyr Tydfil, the song-loving Welsh people broke into their song inviting his return.

Before journeying to the little home President McKay stopped with his party to pay respects to Alderman Charles Edward Webb, mayor of Merthyr Tydfil. After receiving the large group in his office the mayor then joined the Latter-day Saint group to participate in the two principal events of the day.

These were the unveiling of a plaque on the home where the mother was born and the groundbreaking for a new chapel in the city.

President McKay's arrival at the little home "Plas-Helygen, 69 Clwydyfagwyr, Merthyr Tydfil, Glamorganshire, South Wales" was an impressive one. He had looked forward to the occasion as being a simple one, where he would once again meet Anne Morgan, 79, who has lived in the home since she was 11 months old, and who was there when President McKay first visited the home as a missionary in England in 1899, and where he would assemble with a few close associates and unveil the plaque commemorating the birthplace.

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THE

MERTHYR TYDFIL has always been one of the strong centres of the Church in Wales. Even in the 1850's while Dan Jones was serving as a missionary, there were two independent Branches of the Church with more than 250 people attending each Branch. Many of the meetings at that time were held in the open air, and it probably was beyond their fondest dreams to have been able to envisage the great Chapel that would later be built by members with similar dedication.

For it was to be through much sacrifice that the modern day members of the Church would have to go through before such an edifice could be built. It was in the spring of 1960 that a lot was finally decided on, and then began the lengthy project of purchasing the land and preparing plans.

Finally, a year later in February of 1961, President David O. McKay came to Merthyr Tydfil and participated in the ground-breaking ceremony. This was a highlight in the lives of Welsh members, for to have a President of the Church to break the ground is not a common thing.

Then began the tedious work of preparing the footings and doing the necessary excavating. Thousands of tons of tip were removed, and still they were unable to get the footings on clay soil. It wasn't until they had dug 11½ feet in some places that they were able to find clay soil for the footings.

Up to this time there had been four Church Building Missionaries working on the Chapel. But then word was received that it might be possible for President McKay to come in August to dedicate the Chapel. This was confirmed shortly afterwards in a personal letter from President McKay to the Merthyr Tydfil Branch President. A decision then had to be made which was to determine whether the people

'MIRACLE' AT MERTHYR TYDFIL

BY ELDER JOHN D. WHETTON

could get the building through by then. In order to do so would mean a step up in their work and require a great deal of sacrifice from each of them.

Representatives of the Priesthood in each Branch of the Welsh District met in Cardiff with Mission and Church Building Committee leaders to decide whether this completion date was possible. The members decided that they wanted President McKay to dedicate this Chapel and would give the support necessary to see it completed in time. This meant not only giving of their time each night but also it was decided that more Church Building Missionaries could now be used more effectively. This would also increase the member's contribution to the building of the new chapel since they supported them. So the number of Church Building Missionaries was increased from four to ten, and the work really began to speed forward.

Since this was a District building as well as the Merthyr Tydfil Chapel, the responsibility of supporting the construction of this building lay upon each member of the Welsh District. In response to the letter from President McKay, the Branch Presidents of the Welsh District signed a letter to President McKay pledging the support of each of their Branches in completing this building by August 25.

The building's walls began to be erected and the Church in general began to take its shape. It was soon visible that the Church designed by Sir Thomas Bennett was going to be huge. It would have a chapel as well as a cultural hall that would have facilities for drama, dance and athletics, and which could help take the overflow from the chapel bringing the seating capacity up to 1,000.

Each member of the Welsh District soon learned that their full support meant true dedication to this project above all else. And they began to give just this type of support. One only needs to come by the Chapel any one of the five nights they work to find scores of business-men, farmers, professional men, and the Church Building Missionaries hard at work. They work not for just two or three hours, but often five and six hours an evening. Where else would you begin pouring cement at 9.30 p.m.? Only to complete it much later that night. Where else than on such a project with such dedication would you expect and receive such parting words after such a night as a cheery, "See you tomorrow night?"

In addition to the hundreds of members of the Welsh District that worked on the Chapel, each Monday ten different proselyting missionaries have spent their diversion day working on the Chapel. This occurred on a rotation basis for a month, then it would start all over again. This has occurred for the last six months during the mighty push to get the Chapel finished on time. And it certainly helped unite the missionaries and members even closer.

Perhaps the greatest record for the Chapel was set on Whitsun Monday when over 220 men, women and children from all over the District turned out to work. They put in over 1,600 hours on that day. The total hours for the week were over 2,650. This shows real determination to achieve the goal.

It is with this kind of support that the Merthyr Tydfil Chapel went from the footing stage to the completion stage in less than eight months. This normally would have been almost an impossibility—but not to dedicated Welsh members. They have just continued to follow their supervisor whose determination has inspired them on.

They have realised that the Lord wouldn't work a miracle in the construction of this Chapel and, consequently, they weren't looking for a miracle. But there has been a miracle performed, for each of these members has been given a desire to see this Chapel built. And this miracle has brought about the construction of this Chapel in a remarkably short time.

As a result of this great desire, these people have been called upon to sacrifice their time and means for this Chapel. And truly the adage, "Sacrifice brings forth the blessings of Heaven," has held true in this case. I picked a member worker at random and asked him how he enjoyed working on this building. He replied with a very reverent tone in his voice as he viewed the progress of the building, "This has been one of the greatest experiences of my life. I love to come and work here. This Chapel means so much to me."

So it is that Merthyr Tydfil will continue the heritage of Dan Jones, for this Chapel will stand as a symbol to the Lord, to the world, and to themselves of what the Welsh people can do when they dedicate and sacrifice for their goal. It will stand as a monument of this generation to posterity of the same dedication and love of God as was exhibited by their forebears, Dan Jones and Jennette Evelyn Evans McKay, in their contributions to their fellow-men and posterity.

This is one of the greatest evidences of our day where people have learned that they are capable of great things if they will but only bring it out of themselves by true dedication and sacrifice of themselves to a greater goal—Building the Kingdom of God.

THE CHAPEL BUILDERS OF MERTHYR

30,000 Hours of Faith and Devotion by Missionaries and Members

THIRTY THOUSAND hours of contributed labour have gone into the Merthyr Tydfil chapel, a great monument to the faith and devotion of all who participated in the undertaking.

Church building missionaries have put in about 22,000 hours, and the local Saints have donated about 8,000 hours.

A remarkable demonstration of this spirit of co-operation was seen on Whit-Monday when there was a total local contribution of labour amounting to 1,600 hours for the one day. The site was swarming with people.

Twelve building missionaries have worked day by day on the structure; two of them, Arnold and Leighton Jones, had filled Church building missions elsewhere and returned to Merthyr to help complete this project.

Supervision on the building has been marked by a devotion which has impressed all who have observed the work. Austin Anderson had charge of laying foundations, Henry Boren and Maurice Pearson have directed the main structural work, and Max Mayer was in charge of painting. These brethren have done a most remarkable work.

The building covers an area of 15,660 square feet. It has 14 teaching areas. The chapel will seat 350 and the conference hall 1,050. There is parking room for 94 cars.

It is a complete stake or district type building. The foundations and floors are concrete, the walls consist of facing brick and Norwegian white spar quartz rendering. The roof is made of green natural slates.

The tower, made of fibre glass, with triangular pylon, gold-leafed, rises 56 ft. above the ground.

The site itself covers two and a half acres and is situated on an eminence which overlooks the city of Merthyr Tydfil, with City Castle on the one side. The main road from the city forms a " Y " in which the building is located on ground which is 20 ft. above the elevation of the road.

The massive footings and foundations go down twelve feet to grip the solid earth, anchoring the building in place.

Construction began in 1961 with ground-breaking exercises under the direction of President T. Bowring Woodbury, president of the British Mission. When the British Mission was divided and the Central British Mission was organised in 1961, President James Cullimore became mission president, and since then has given constant encouragement to the builders in the advancement of the project.

President and Sister Cullimore made many trips to the site and assisted in much detail on the project. They were released from their mission in June of this year. One of the last things they did prior to departing for home was to visit the site again, confer with those in charge, and assist in arrangements for the dedication of the building.

Elder Ralph Pullman, counsellor to President Cullimore, has likewise been constantly helpful in the work.

Sir Thomas Bennett was architect for the building. He has been architect for other structures for the Church in the British Isles and has been very helpful to our builders.

The supervisors on this chapel are most interesting and devoted men. J. Henry Boren, his wife Maxine and their children, Marilyn, Robin and Melanie, are from Salt Lake City. Brother Boren served as a building missionary in New Zealand for 18 months during the year 1955 and 1956. There he assisted in the construction of the Matthew Cowley Administration building, the construction offices and other buildings.

He and his family responded to a call to come to England to assist in the Church construction programme here, arriving in January 1961. He supervised remodelling and additions

(continued on page 254)

CHURCH BUILDING FACTS IN GREAT BRITAIN

Buildings now under construction—46.

Recently completed buildings—4 totally new; 3 major remodelling jobs.

Buildings to be completed in next 60 days—9.

Others to be finished by December of 1963—25.

New buildings to be started by December 1963—14.

Number of Church building missionaries serving in Britain—162.

Number of project supervisors and specialists—50.

Number of young ladies serving building missions in office—14.

Number of office and administrative staff—11.

Number of hours contributed on buildings by local members in Britain —300,000.

Number of hours contributed in Britain by Building missionaries— 315,000.

This represents a total of 150 years at 40 hours per week for one man in local labour, and 157 years at 40 hours per week for one man Church building missionaries.

THE HEROIC ELDER ABLE EVANS

BY ELDER H. PERRY DRIGGS

WITHIN seven years after the restoration of the Church of Jesus Christ, missionaries began to carry the Gospel to the British Isles. These early British missionaries were some of the most dynamic ministers in the Church and their stories of dedication have inspired those who have followed them in this noble work.

Three years after the first group of missionaries landed in Liverpool, in the spring of 1840, Elders James, Burnham and Henry Royle crossed the River Mersey and began proselyting in North Wales. By the April 1841 Conference, Elder Burnham was able to report that three branches of the Church were organised in Wales and that there were 117 active members.

While much of the impetus for the work in Wales sprang from the Elders from America, early in this era, Welsh converts demonstrated the courage for which their ancestors were noted in spreading the Gospel to their fellow countrymen. Two of the most colourful of these Welsh missionaries were the dynamic Captain Dan Jones and the heroic Elder Able Evans. While much has been noted of Captain Jones' successes in his native land, Elder Evans was remembered for his devoted efforts in behalf of the Welsh Saints and because he was one of the first Welsh missionaries to die while serving on a mission, dying at Merthyr Tydfil in November 1866.

Able Evans' boyhood was spent in the coal mines of South Wales and though he never joined any of the religious denominations, he was known among his fellowmen as a moral and honest man.

In 1840 he heard the Gospel in Glamorganshire, and was later baptised in February of 1844. He was soon ordained to the Priesthood and spent the following six years travelling throughout Wales teaching the Gospel.

An old print of Merthyr Tydfil as it would have been in the time of Able Evans.

He was a man of great faith and during these years in the ministry he baptised over 2,000 Saints, 700 of these members in Merthyr Tydfil alone. In 1849, Brother Evans was put in charge of all the Branches in North Wales and assisted President William Phillips of the Welsh Mission. And in February of that same year, when Captain Jones sailed from Liverpool on the *Buena Vista* with 249 Welsh Saints, Elder Evans was on the shore throwing oranges to the ship as long as he could reach it.

The following year he also left Wales for America until he was again called to his native land in 1866 for his final mission. While serving in this capacity, he was given the responsibility of standing watch while the saints embarked on the *John Bright*. During this vigil he contracted a cold which later developed into pneumonia. The details of which are described in the following letter to Orson Pratt, President of the British Mission:

Beacon Road,
Merythyr Tydfil
December 5, 1866

Elder Orson Pratt

Dear Brother:

It becomes our painful duty to record the departure of another faithful minister of the Gospel. Elder Able Evans, last President of the Welsh District, who parted this life on Friday, November 30, of consumption.

His first illness was contracted by standing guard overnight, while the Saints were embarking on board the *John Bright*, at Liverpool, on or about the 1st of May. He struggled against his cough and cold until sometime in September. While attending a Conference in Birmingham, he got wet which renewed the cold. During the second week of October while travelling in the Carmarthen Conference, he slept in a damp place which fastened his cold, and confirmed his cough upon him. He rapidly grew worse until his death.

His indomitable energy would not allow him to yield before the influence of the destroyer, and he continued to travel and preach the Gospel until he became too weak to stand. It is deeply regretted that we could not have known of his affliction in time to mitigate the severity of his complaint at least.

Brother Evans has been a faithful pioneer of the Gospel into almost every part of the Principality. . . . Indeed his name has become a household word among all the Welsh Saints. A few days before he died he told Brother John Perry that he had baptised over seven hundred souls in Merthyr alone. Elders Morris and Wride

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Bible Stories for Children

THE LORD LOVED MELCHIZEDEK AND ABRAHAM

BY EMMA MARR PETERSEN

AS the people moved out of Babel they travelled in many directions. Some journeyed west into what is now Palestine, on the shores of the Mediterranean Sea. This was a beautiful place. The land was fertile, and many useful things grew wild there—flowers, olives, figs and other fruits.

There were two lakes in this region, one a fresh water lake, the other a salt lake, very much like Great Salt Lake, in Utah. Also in this land was a winding river, called the Jordan River. It ran from the fresh water lake into the salt one. The fresh water lake, in later times, became known as the Sea of Galilee, while the salty one was called the Dead Sea, because no fish could live in it.

There were fish in the Sea of Galilee. Many of the people who came to live on its shores made their living by catching and selling them. They seldom went to the Dead Sea, because they could get nothing from it and it was hard to reach, because its banks in many places came straight up like walls, from forty to fifty feet high. The Dead Sea is thirteen hundred feet lower than the level of the ocean.

About twenty miles from where the Jordan River empties into the Dead Sea there is a high level plain which is part of the mountain range running through Palestine. On this plain, in ancient times, there was a city called Salem. It was a beautiful place, thirty-seven hundred feet above the Dead Sea, and was surrounded by mountains. The king of this city was Melchizedek. Not only was he king, but he was also a High Priest in the true Church of God.

In the days of Melchizedek the people of Salem were very wicked. Many had gone astray from the truth and would no longer worship the Lord. Under the power of God Melchizedek went among his people, calling them to repentance and preaching the Gospel of Jesus Christ. The people knew he was a great and wise king and they had respect for him. As they listened to him telling them of their sins and the way in which their evil lives displeased God, their hearts were touched and they began to repent.

Evil people usually fight among themselves, as well as with others. This was true of those who lived in Melchizedek's time. There were wars and disputes almost continually. But as the people of Salem repented of their sins, they also stopped fighting, both among themselves and with their neighbours. So powerful was the preaching of Melchizedek that it was not long before his people became righteous and peace was established in the land. Because of this, Melchizedek was called a prince of peace.

The Lord loved Melchizedek for calling his people away from their sins. Up to this time the priesthood was called the Priesthood after the Order of the Son of God. It was a great honour to be ordained to it and belong to the Order of the Son of God. The Lord's name is so sacred that it should not be mentioned too often. Therefore, as more and more men were ordained, the Lord decided to change the name of the priesthood.

Because Melchizedek had become such a great high priest, the Lord decided to call the priesthood after him. From that day until now the higher priesthood has been known as the Melchizedek Priesthood. All elders, seventies, high priests, the Twelve Apostles, and the Presidency of the Church belong to this order of the priesthood.

In later years the name of the city of Salem was also changed, and became Jerusalem, the city where Jesus was crucified.

The Prophet Abraham

In the days of Melchizedek there lived a righteous man named Abram. He also held the Holy Priesthood, having been ordained by Melchizedek himself. Abram had a beautiful wife named Sarai, but they had no children. This made them very sad. They served the Lord, observed the Sabbath, and paid tithing to Melchizedek on all they had. Although they continually prayed for children, the Lord withheld this blessing from them.

One time Abram had a vision, in which the Lord spoke to him and said, "Fear not, Abram, I am thy shield and thy exceeding great reward."

Abram then once again asked if the Lord would leave him childless, and to this the Lord replied, "Look now toward heaven, and tell the stars if thou be able to number them. So shall thy seed be." Abram believed this promise, and it made his heart leap for joy.

But time went on and still no child came to bless their home. When Abram was ninety years old the Lord

appeared to him again and renewed the promise, saying that if he would continue faithful, "I will multiply thee exceedingly." Abram fell on his face before the Lord when God said, "My covenant is with thee and thou shalt be a father of many nations." At this time the Lord changed Abram's name to Abraham, which meant "great father."

Ten years passed, and still no son was born to them. Again the Lord came to Abraham. This time he gave a blessing to Sarai. He first changed her name to Sarah, meaning "a princess," and said that she should become the mother of kings and nations. Abraham wondered how this could be, for now his wife was ninety years old and he was one hundred. But the Lord declared that the promise would come true. He was teaching faith and patience to Abraham. He said that at this time the next year a son would be born to them, and He commanded them to give the boy the name of Isaac.

Just as the Lord promised, Isaac was born the following year, bringing great joy to the hearts of his parents. They knew then that the Lord always keeps His promises, even though at times we become impatient when we have to wait. In His own wisdom He knows what is best for us and blesses us accordingly.

Isaac was the son of promise. God had told Abraham and Sarah that they would become the parents of many nations and kings. This promise would be fulfilled through Isaac. They watched over him carefully and taught him to live righteously, so that he would be worthy of fulfilling the Lord's promises. This was very important, because not only was Isaac to be the forefather of many nations, but he was also to be a forefather of the Saviour Himself.

God was careful to choose a noble parentage for those who should become the progenitors of his own Beloved Son. It was because of the faithfulness of Abraham and Sarah that they were chosen for this purpose, and it was to bring these things to their attention that the Lord had trained them and prepared them for the birth of Isaac.

TRAVELS AROUND THE WORLD TO INSPIRE MEMBERS

(continued from page 231)

In these five Missions of the Church, the President spoke seventy-two times which consisted of welcoming and farewell talks, instructions to missionaries, and Gospel sermons. He held twenty-six Press and radio conferences with representatives of all the leading newspapers in the South Pacific. During this trip he talked with Crown Princes, Premiers, Cabinet Officers, Members of Parliaments, Governors, Governor - Generals, Mayors, High Chiefs and Chiefs of Native Tribes, Educators, Prominent Business-men, Directors of Societies, and Ministers of other religious denominations.

In February, 1955, while touring the Missions of the Church in the South Pacific, President McKay selected a site for a temple to be built near Hamlton, New Zealand, to serve members of the Church in the South Pacific. Construction of this temple began immediately following the ground breaking ceremonies held December 21, 1955.

In early autumn of 1955, the famous Mormon Salt Lake Tabernacle Choir made a European Concert Tour. President McKay, who had been in London, England, to participate in ground breaking ceremonies for the London Temple, travelled to Greenock, Scotland, to greet the Choir as they disembarked from the ship to begin their tour. Provost John Porter, of Greenock, Scotland, was also there to extend official greetings to President McKay and the Tabernacle Choir. The arrival of the Choir on August 19, 1955, received widespread publicity from the British and European press, and was covered by newsreel cameras, also. President McKay attended receptions for him and representatives of the Choir given at Greenock, Glasgow, Cardiff and London. The President also personally attended Choir concerts in Glasgow and Edinburgh, London, and Zurich.

President McKay made an 18,000 mile round trip to New Zealand from April 11 to May 10, 1958, for the dedication of the New Zealand Temple on April 20, 1958, and the dedication of the Church College of New Zealand on April 24, 1958. Both of these edifices are located at Hamilton, New Zealand. The President also dedicated the Tamaki Branch Church edifice in Auckland, New Zealand, an Sunday, April 27, 1958, and the Suva (Fiji) Branch building at Suva in the Fiji Islands, Tongan Mission, on May 4, 1958, before returning to the United States, May 10, 1958.

President McKay made a trip to Great Britain where he dedicated the new Hyde Park Chapel in London on February 26, 1961. During his stay, President McKay attended and was guest speaker at the ground-breaking ceremonies for the Merthyr Tydfil Chapel on March 2, 1961. On the same day, President McKay unveiled the plaque placed on the birthplace of his mother.

On August 25 and 26, 1962, sixty-five years from the date he landed in Liverpool, England, to commence his first Missions to Scotland (August 25, 1897), President McKay returned to Scotland to organise the Glasgow Stake, the first organised in Scotland. Three thousand persons filled the St. Andrew's Hall, Glasgow, at each of the two meetings held for the organisation. President McKay officiated and spoke at each meeting, as he did at a missionary and Priesthood meeting held the evening before, August 25, 1962.

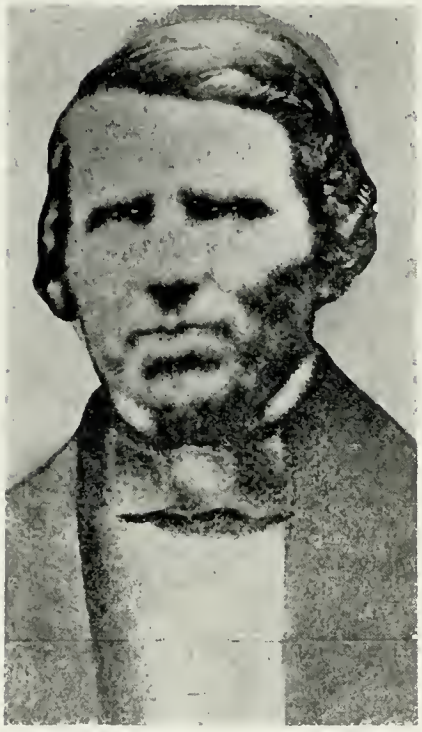
President McKay was thrilled to return for the ninth time to Scotland, the home of his paternal grandparents and his father. He predicted that it would not be long before three or four more stakes would be organised. President McKay, just a few days before his eighty-ninth birthday, made this ten-thousand-mile trip by jet in five days, in order to officiate at the organisation of the first Stake in Scotland.

Harish
1961

THE CHURCH IN GREAT BRITAIN

A 'JONES' IN WALES

BY JAMES P. HILL



Captain Dan Jones

THE night before the Prophet Joseph and his brother Hyrum were shot in Carthage Gaol, Illinois, on June 27, 1844, five men were with them in the prison—John Taylor (who later became President of the Church), Willard Richards, John S. Fullmer, Stephen Markham and Dan Jones.

When all had retired, Willard Richards sat up as long as the candles burned, writing. Joseph and Hyrum used the only bed in the room, but the Prophet was restless and sleep would not come to his tortured brain. As a gunshot rang out to disturb the hot night he arose and lay down on the floor between Brothers Fullmer and Jones.

"Lay your head on my arm for a pillow, Brother Fullmer," he said, and the two conversed together in an undertone. "I would like to see my family again," said Joseph. "I would to God that I might preach to the saints in Nauvoo once more." Brothers Richards then retired to the bed that Joseph had vacated and Joseph leaned over to Dan Jones and said: "Are you afraid to die?" Said Dan Jones: "Do you think that time has come? Engaged in such a cause I do not think death would have many terrors." "You will yet see Wales, and fill the Mission appointed you before you die."

This was the last prophetic utterance of Joseph and it was utterly fulfilled. The following year Dan Jones left Nauvoo with Wilford Woodruff and others on his Mission to Britain, and the *Milliennial Star*, Vol. 7, records that immediately on arrival, Dan Jones, at the special request of Elder Woodruff, being the only person who could speak and write in Welsh, was appointed to preside over the Church in Wales.

Five years before this Missionaries from the Church in America had crossed over from Liverpool to North Wales, Flintshire, and by the Autumn of the year 1840 had established a Branch of the Church at Overton-on-Dee, a village now only numbering 1,000 inhabitants. By the end of that year 56 people had joined the Church in that same place. From there, John Needham, a local priest, was sent to South Wales and several people were baptised by him in ensuing months. By the spring of 1843 the Pen-y-darren Branch was organised, a small branch near Merthyr Tydfil, and through the labours of a William Henshaw Beaufort, Rhymney, Tredegar, Merthyr and Aberdare Branches were organised into the Merthyr Tydfil District on April 6, 1844.

So, in 1845, when Dan Jones arrived in Merthyr Tydfil he found that a good deal of foundational work had been done, and a "field, white and ready to harvest." He immediately organised the Welsh District. Stricken with fever and ague he delivered an address at the Manchester Conference of the Church in April 1845, and such was his struggling power manifest that those who were recording the minutes stayed their writing to listen to this man's inspirational words.

One year later, he reported that the Welsh District now had 28 branches and 687 members, 378 having been baptised in the year that had elapsed. He discovered a sect that had only two remaining members, but a chapel. He baptised the two and took over the building.

Dynamic, purposeful, industrious and full of spirit he worked indefatigably for the Church in Wales. With his knowledge of Welsh, he wrote and printed pamphlets and tracts, some explaining the principles of the Gospel, some in defence against accusative reports and malicious statements. He established the *Welsh Star*, a monthly devoted to reporting Church progress in Wales and the dispensing of Church Doctrines, with a circulation of 1,200 and translated into the Welsh language a Compendium, or book of references.

By the end of the year 1848, through the prodigious efforts of this Welsh man of fire, Wales Church statistics read thus: 12 conferences, 100 branches, 426 elders, 239 priests, 221 teachers, 119 deacons and a total membership of 4,625. When he was released in February, 1849, 249 of these Welsh saints accompanied him home. This company crossed the plains in 25 wagons and Captain Dan Jones led the way.

In 1852 he was called on a second Mission to his native land where he stayed for four more years, during which time he spent great effort in organising the Welsh saints for emigration. When he returned he headed a company of more than seven hundred souls. He died at the age of 51 in Provo, Utah.

Born 152 years ago this month, in North Wales, in the very county where the Gospel was first introduced to Wales, he received a good education there and emigrated to U.S.A. about the age of 19. His first contact with the Latter-day Saints came about through his ownership of a small river steamer, wherein he transported many of the emigrants down the river to Nauvoo. In April, 1843, he met the Prophet Joseph Smith for the first time, on which occasion Joseph Smith said: "God bless this little man."

Dan Jones joined the Church and was accorded the special privilege of attending a meeting of the Twelve in Nauvoo, at which Joseph Smith told him to prepare himself for the Mission to Wales, which, it appears the Prophet had already called him. Only his faithfulness to the Prophet and his accompanying him to the gaol before his martyrdom and ensuing events prevented his leaving for the British Isles sooner than he did.

There seems no doubt that his tremendous exertions in the cause of truth while serving as a missionary undermined his health, for he wrote at the close of the year 1847.

"I have been much afflicted with some disease like the pleurisy, but, through the kindness of our Father and the prayers of the Saints, I am now able to walk out a little. Since you were here, I have written and published three pamphlets of 52 pages each, and some smaller ones, besides my publication, *UDGORN SEION*, to which cause I attribute principally my illness, and which hints to me that I have published about enough for the present."

In the fifty years he was upon the earth Captain Dan Jones did a mighty work for the Lord, and, faithful to the end, the Lord called him home, doubtless to continue his work with that fine Welsh fervour characteristic of his people.

The town of Newport at the time of Dan Jones and Able Evans

THE HEROIC ELDER ABLE EVANS

(continued from page 239)

say that he recorded more than two thousand that he had baptised in Wales before he emigrated to Zion.

He was an able minister of the Holy Ghost, and the Lord wrought many miracles among his people through his administrations, healing many of the maladies, among others, several cases of cancer and cholera.

Brother Evans emigrated in 1850 and was the first person married during this journey. He was married at St. Louis, and stayed at Council Point for two years. He moved to Utah in 1852 in company with Captain Morgan, and located at Lehi. He was chosen High Councillor, also Captain of the Militia and Marshal of the City of Lehi. He was appointed deputy Sherriff of the county and held the office of Bishop's counsellor, which office he held until 1865 when he was called on his last mission to his native country. He arrived in Liverpool on the 28th of July, and laboured as a travelling Elder in Wales until soon after the Birmingham Council of January, when he was appointed President of the Welsh District. He laboured with unceasing diligence so long as the powers of life were continued to him.

Franklyn D. Richards

* * *

THY LOVE

Thy love shall chant its own beatitudes after its own self-working. A child's kiss set on thy sighing lips shall make thee glad. A poor man served by thee shall make thee rich. A sick man helped by thee shall make thee strong. Thou shalt be served thyself by every sense of service which thou renderest.

Robert Browning

THIS MONTH IN THE LIFE OF JOSEPH SMITH

1830—PRESIDENT THE REVELATOR.

The Lord gave a revelation directed to Oliver Cowdery telling him that no one but the president of the Church may receive revelation for the entire Church.

1830—SIGNS OF THE TIMES.

It was this month when Section 29 of the *Doctrine and Covenants* was given, outlining many of the signs of the times which will precede the coming of the Saviour.

1831—MOVES TO HIRAM.

The Prophet moved to Hiram and there resumed his work on the translation of the Bible.

1831—PRINTING PRESS OBTAINED.

A conference of the Church authorised W. W. Phelps to purchase a printing press for the establishment of a monthly paper at Independence to be called the *Evening and Morning Star.*

1832—GEORGE A. SMITH BAPTISED.

George Albert Smith was baptised. He was a cousin of the Prophet Joseph Smith, at first an objector to the *Book* of Mormon, later one of its greatest and strongest advocates. He later became one of the outstanding leaders in the highest councils of the Church.

1832—REVELATION ON PRIESTHOOD.

Section 84 of the *Doctrine and* Covenants was received, outlining important doctrines pertaining to the priesthood and its responsibilities.

1833—PRINTING PRESS IN KIRTLAND.

Decision was reached to establish a newspaper in Kirtland, to be known as the *Latter-day Saints' Messenger and Advocate.*

1833—GOVERNOR'S AID SOUGHT.

A petition was sent to the governor of the state of Missouri seeking redress as result of destructive attacks on Saints by mobbers.

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The Prophet Joseph Outlines the Duties of Church Elders:

IT becomes an elder when he is travelling through the world, warning the inhabitants of the earth to gather together, that they may be built up an holy city unto the Lord, instead of commencing with children or those who look up to parents or guardians to influence their minds, thereby drawing them from their duties, which they rightfully owe those legal guardians, they should commence their labours with parents or guardians.

Their teachings should be such as are calculated to turn the hearts of the fathers to their children and the hearts of the children to the fathers, and no influence should be used with children contrary to the consent of their parents or guardians.

All such as can be persuaded in a lawful and righteous manner, and with common consent, we should feel it our duty to influence them to gather with the people of God.

But otherwise let the responsibility rest upon the heads of parents or guardians, and all condemnation or consequences be upon their heads.

And if the children embrace the Gospel and their parents or guardians are unbelievers, teach them to stay at home and be obedient to their parents or guardians if they require it.

But if they consent to let them gather with the people of God, let them do so.

It is the duty of elders when they enter into any house to let their labours and warning voice be unto the master of that house, and if he receive the Gospel when he may extend his influence to his wife also, with consent, that peradventure she may receive the Gospel.

But if a man receive not the Gospel, but gives his consent that his wife may receive it, and she believes, then let her receive it. But if a man forbid his wife or his children, before they are of age, to receive the Gospel, then it should be the duty of the elder to go his way and use no influence against him and let the responsibility be upon his head. . . .

It should be the duty of the elder when he enters into a house to salute the master of that house, and if he gain his consent he may preach to all that are in that house, but if he gains not his consent, let him not go unto his servants, but let the responsibility be upon the head of the master of that house.

But if the master of that house give his consent, the elder may preach to his family, his wife, his children and his servants.

Then it should be the duty of the elder to stand up boldly for the cause of Christ and warn that people with one accord to repent and be baptised for the remission of sins, and for the Holy Ghost, always commanding them in the name of the Lord, in the spirit of meekness, to be kindly affectionate one toward another, that the fathers should be kind to their children, husbands to their wives.

What Joseph Smith said:

ABOUT PROVOKING EVIL

MARTIN HARRIS, having boasted to the brethren that he could handle snakes with perfect safety, he received a bite on his left foot. The fact was communicated to me and I took occasion to reprove him and exhort presumption for anyone to provoke a serpent to bite him, but if a man of God was accidentally bitten by a poisonous serpent he might have faith, or his brethren might have faith for him, so that the Lord would hear his prayer and he might be healed. But when a man designedly provokes a serpent to bite him, the principle is the same as when a man drinks deadly poison knowing it to be such. In that case no man has any claim on the promises of God to be healed.

ABOUT MUSIC

Welshman wrote Outstanding LDS Hymns

BY EMMA MARR PETERSEN

EVAN STEPHENS, Latter-day Saint composer and conductor, was born on June 28 in the year 1854, in Pencader, Carmarthenshire, South Wales, to David and Jane Stephens, in a family of ten children. He sometimes referred to himself as "the tithe of his Father's family".

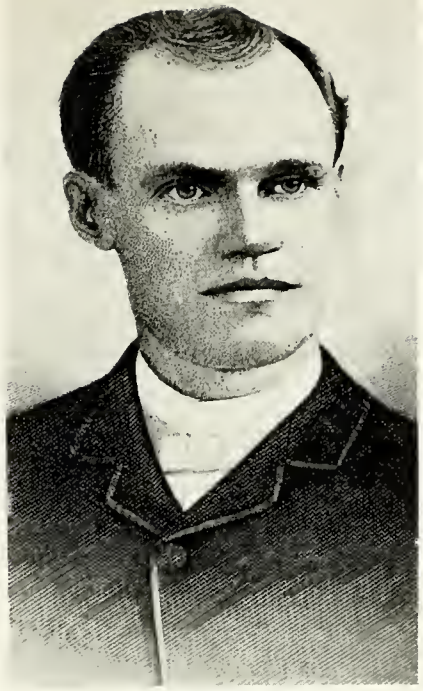
His parents were good Latter-day Saints, and he was well taught in the Gospel. At that time the hymns sung in the local meetings were sung in one part only, and interested the young boy not at all, or, if they did so, the impression was made by the text rather than by the musical setting.

At an early age it became necessary for him to supplement the family income, which he did by herding sheep and cattle on the hillside near his home. Probably this experience in his early boyhood resulted in the almost passionate love of the out-of-doors that was such a part of him throughout his life.

His family emigrated to Salt Lake City, Utah, in 1866, and settled in the little town of Willard, south of Logan. When Evan was seventeen years old he was asked to direct the local Church choir, which was the very modest beginning of his musical career.

Little is known of his studying, but in 1879 he was asked to play the Logan Tabernacle organ, which he did, and also gave voice and organ lessons. In this way Evan Stephens saved enough money to study in Salt Lake City under Joseph J. Daynes, a well-known pioneer musician of that period. He also studied for a year at the New England Conservatory of Music in Boston.

He toyed with the idea of producing grand opera, a field where he had definite natural talent, and with this in mind he organised the Stephens Opera Company, which later grew into the Salt Lake Choral Society. This was such a tremendous success that the



Evan Stephens

General Authorities of the Church asked him to direct the Salt Lake Tabernacle Choir, after the retirement of George Careless.

Singers flocked to his group drawn by his personal magnetism and amiable manner, and in 1893 his choir was awarded second place in competition with the outstanding choirs from the entire United States.

He remained in his position of conductor of the Tabernacle Choir for twenty-six years, and during this time headed many trips and concert tours, and sang for the President of the United States.

After retirement he composed two cantatas, "The Vision" and "The Martyrs", the texts of which were based on the life of Joseph Smith. The number of Evan Stephen's published works total more than one hundred and fifty, and many more were started but were never completed. These were trios, duets, and choruses, all of them of definite charm. Some of his best-known hymns are: "In Remembrance of Thy Suffering", "For the Strength of the Hills", "True to the Faith", "Our Mountain Home so Dear", also the best known, "Utah, We Love Thee".

His hymns are full of vigour and vitality, so typical of their composer, and are in complete contrast to the compositions of George Careless, whose calm, reverential works usually used as Sacramental hymns are conpicuous for their refinement and lovely harmonies.

We are fortunate to have such varicty in the work of these and other composers.

Evan Stephens had splendid qualities of leadership, and mature persons and children alike were imbued with a greater love for music by having had contact with this man, whose natural gifts were so abundant, and so generously given.

In stature he was solidly built and powerful, with a wide generous mouth and ready smile. In disposition he was cheerful, witty and friendly, a lover of nature, of music, and of God.

Evan Stephens loved the out-of-doors, the rugged canyons, the changes of season, and he loved people, especially young people and little children, who were aware of this affection and returned it in kind.

He was a man of great personal charm, and instinctively knew how to create an atmosphere of relaxation and co-operation so essential in dealing with musicians.

He had tremendous physical strength and energy, and was never idle for one waking moment. His was a powerful personality, almost self-educated, one of the common people. He refused to be dominated, and seldom accepted suggestions, but preferred to rely on his own naturally good taste. He was always so busy working in music that he failed to get the necessary higher education which, coupled with his magnificent natural talent, would have probably brought him world renown.

Music and literature were the two great loves of his life, and he never married. Although Evan Stephens had hosts of friends and casual acquaintances, he was not given to intimacies with anyone. He had no family ties apart from his sister who kept house for him, and left him completely free to carry on his musical activities.

It is questionable whether Evan Stephens was greater in the field of composition, or in organising and teaching music, and in so doing engendering a love for it in people.

Priesthood Affairs Should be Conducted on a Quorum Basis

ALL holders of the priesthood in a mission should belong to some organised quorum or unit.

A quorum of elders, for instance, may be organised when in an entire mission there are 49 or more holders of this office. If there are fewer than 49, a unit should be organised. When a unit grows in number to surpass the 49 it should be made into a quorum. Only one elders' unit may be formed in any one mission or stake.

An elders' quorum in the mission is presided over by a presidency, as is the case in the stakes of Zion. An elders' unit is presided over by a unit leader. If the unit is large enough to justify, the leader may have two counsellors and a secretary.

A unit necessarily will have mission-wide jurisdiction, and its work may have to be done largely by mail.

When the number of elders grows to a point where the quorum may be divided, new quorums may be formed according to the number of men available. No elders' quorum should have less than 49 members.

When less than 36 seventies reside in a mission they should be organised into a unit with a unit leader and counsellors, as is the case with elders. Where 36 or more seventies live within a mission, they may be organised into a quorum, with up to seven presidents where the membership justifies.

Where there are high priests in a mission, they may be organised into a quorum even though few in number, as is the case in the stakes.

Authority to organise any quorum or unit must be obtained from the First Presidency.

Elders, seventies, and high priests, respectively, may be organised into groups within branches, which groups are segments of a quorum or unit.

Priesthood affairs should be conducted on a quorum rather than a group basis where possible. Where quorums cover an extensive geographical area, it may be appropriate to hold group socials or to assign a group to carry out a project. Where but few elders, seventies, or high priests live in an isolated branch, these brethren may hold a class jointly.

Elders' presidents are chosen by the mission presidency in consultation with the district presidency, sustained by the quorum members, and set apart by or under the direction of the mission presidency.

High priests' presidents are chosen by the mission presidency, approved by the First Presidency, sustained by the quorum, and set apart by a member of the Council of the Twelve or an Assistant to the Twelve. Counsellors in this presidency may be chosen by the quorum president, approved by the mission president and set apart by the mission president.

Quorum secretaries are chosen by the quorum presidency, approved by the mission presidency, sustained by the quorum, and set apart by the mission presidency. Group secretaries are appointed by quorum presidencies.

Presidents of seventies quorums are recommended by the mission presidency, approved by the First Council of Seventy, sustained by the quorum, and set apart by one of the Twelve or their Assistants, or one of the First Council of the Seventy. Before initiating recommendations for changes in a council of seventies, mission presidents should consult with the functioning local quorum council. Leaders for seventies' units are chosen by the mission presidency, approved by the First Council of Seventy, sustained by the unit members, and set apart by the mission president.

Quorum presidencies are responsible for the temporal and spiritual well-being of all over whom they preside. They are to lead their quorum members to eternal life in the Celestial Kingdom. In pursuing this course, presidencies are obligated to labour with zeal, devotion, and energy; to conform to the Church programme in all things; to keep the commandments themselves; to teach by precept and example; to use tact, discretion, and wisdom, particularly in working with less active brethren; and to take counsel and direction from the mission presidency and mission Melchizedek Priesthood committee.

Quorum presidencies are the active, directing heads of the quorum. Among other things, they are to:

1—Supervise and direct all quorum business and activities.

2—Appoint and direct the labours of all quorum committees.

3—Co-ordinate the work on all quorum projects, including the temporal needs of the members.

4—Appoint, counsel, and direct the labours of all group leaders.

5—Assure themselves that adequote and orthodox class instruction is given in each group.

6—Teach quorum members to perform gospel ordinances.

In the teaching of gospel ordinances it should be remembered that these ordinances are sacred, and are not to be "practiced" just for the sake of practice.

Instruction may be given with respect to these ordinances in classes, and then

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Lost in the Genealogical Forest — 4

FORGING EVERLASTING LINKS

BY JAMES R. CUNNINGHAM

LAST month we gave a description of the Parish Register, and also outlined a sample letter to be sent to the Incumbent. If you are fortunate you may have received an answer to your letter by this time, although often you may have to wait several weeks, or even months, before receiving a reply.

It is advisable to send a "follow-up" letter in about three weeks if no reply has been received. In the "follow-up" letter send a complete copy of the original letter, also a note suggesting that possibly the original has not been received by the Incumbent.

It often happens that the Incumbent states in his letter that he cannot find the entry we are looking for. So we turn to our Map and proceed to underline the Parishes surrounding our Parish to which we already have written, and proceed to send similar letters to these adjacent Parishes. It speeds things up considerably if two or three letters are sent at the same time.

Supposing we are fortunate and the letter from the Parish Incumbent arrives and gives you the baptism date of your ancestor. You will then experience a joy which remains undimmed by time, and you will probably bore all your friends for weeks by relating the incidents.

Now the home of your ancestors has been located, you will desire to make a general search of the Parish Registers.

This can be done in three ways:

1, By writing to the Minister and have him make an extensive search.

2, By having a friend or reputable genealogist make the search.

3, By making the search personally.

Our experience points to the *personal search* as being most satisfactory, with a professional search second, and a search by the Minister as a last resort. One reason alone makes the personal search the most satisfactory method, this is the joy and satisfaction which comes to a person when they sit with the records in their hands copying out the names. It may be gloomy and cold inside the ancient church, but the passing hours struck by the church clock will go unheeded, as you bend to your labour of love.

Perhaps your grandparents in the bloom of their youth walked down this very aisle to be wedded by the Minister. They brought their babies to be baptised in this very font. Outside in the quiet churchyard the soil may be enriched with their dust, a tombstone marking the spot enshrining their bodies till the resurrection morn.

Then will distil upon your mind the meaning of the prophet, Ecclesiastes 12:7, "*Then shall the dust return to the earth as it was: And the Spirit shall return unto God who gave it.*"

And with great power will come the feeling "*I am being a Saviour on Mount Zion* by extending the opportunities of Eternal Life to these very people whose lives have intermingled with mine."

The plan being conceived and worked out by the Saviour, the searching of the records is a necessary preliminary to the performance of life-giving ordinances in the Temple of the Lord.

Then will your bosom swell with joy as you ponder the everlasting links you are forging with your departed loved ones.

As you extract name by name so records can be prepared to lengthen and strengthen the chain of sealing from you to Adam. And often the veil between you and your departed loved ones will be very thin so you may feel with reverence, their grateful presence.

Before embarking on this delightful experience, write to the Incumbent thanking him for his assistance, and suggest an appointment be made for you to visit the Parish personally and make an extensive search of the Registers.

A convenient way to organise this trip is in the form of a *Genealogical Holiday*. Dedicate and set apart your annual holiday to this divine purpose. Not only will you have the joy of playing your appointed part in the exaltation of your worthy ancestors, but you and your family can enjoy the fresh-air and beauty of the English countryside.

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EXERCISE FOR SEPTEMBER

Visit the Parish of your Ancestors and make a General Search.

Genealogical Chairman—Monumental Inscriptions are valuable Genealogical Records.

Have these been copied for the Parish in which you live? You can find this out by writing to your Stake Chairman. If not now is the time while the weather is fine to take a group of your enthusiastic workers to the Churchyard, and copy the inscriptions. When copies have them typed, and present a copy to the Minister. Keep a copy in your Ward Genealogical Library, and forward a copy to the Library of the Genealogical Society, Salt Lake City.

AARONIC PRIESTHOOD

Observe the Law of Tithing

ONE of the requirements for all Aaronic Priesthood boys seeking to win the individual award from the Presiding Bibshopric is that they observe the law of tithing.

This law is designed to suit the requirements and the abilities of everybody in the Church whether rich or poor. Our tenth is in direct proportion to our ability to pay. The Lord has promised that all who pay an honest tithing will be blessed.

It is hoped that every Aaronic Priesthood boy will have the faith to believe the Lord's promises.

The sixth president of the Church, President Joseph F. Smith, said:

"The law of tithing is a test by which the people as individuals shall be proved. Any man who fails to observe this principle shall be known as a man who is indifferent to the welfare of Zion and neglects his duty as a member of the Church. He neglects to do that which would entitle him to receive the blessings and ordinances of the Gospel." (Gospel Doctrine, Page 226.)

The Lord has two major objectives in giving the law of tithing to the members of His Church.

1—It is the most equitable manner of financing the Church. The burden is distributed according to one's ability to pay, the penny of the widow being equal to the wealth of the rich man.

2—It was given to test the faith of His people. Obedience to the law of tithing is accompanied by a promised blessing. Hence it is the Lord's way of blessing His people.

In a revelation given at Far West on July 8, 1838, the Lord indicated the purpose for which tithing shall be used:

"For the building of mine house, and for the laying of the foundation of Zion and for the Priesthood and for the debts of the presidency of my Church."

The Advisors to the quorums of the Aaronic Priesthood might well ask quorum members what tithing funds are used for. As they are mentioned by the individuals the advisor may list them on a blackboard and comment briefly on the importance of each activity. The list would include the following:

1—Build and maintain meeting houses.

2—Build and maintain Temples and support Temple work.

3—Support the Church educational programme. That will include the Brigham Young University, Ricks College, the Institutes of religion and seminaries in many parts of the world.

4—Operate missions throughout the earth.

"The purpose of the law of tithing is similar to that of the law of revenue which is enacted by every state, every country and every municipality in the world," said Joseph F. Smith at one time.

"There is no such thing as an organisation of men for any purpose of importance without provisions for carrying out its designs. The law of tithing is the law of revenue for the Church of Jesus Christ of Latter-day Saints. Without it it would be impossible to carry on the purposes of the Lord."

It requires a good deal of faith on the part of any individual to surrender part of what he has acquired of worldly goods and pay it in as tithing. In order to develop and test the faith of his children, the law of tithing has been given to us. It has been observed all down through the ages. As far back as the days of Abraham the law of tithing was in effect. The scripture says that Abraham paid tithes to Melchizedek.

Tithing is an inherent part of the gospel of Jesus Christ. The Lord gave this principle by revelation to his prophet in this dispensation "to be a standing law unto them for ever".

President Joseph F. Smith also said: "Every member of the Church should pay an honest tithing. All members who have an interest. That includes all who live.

"The Bishop should encourage every man, woman, and child who earns and receives in return for his labour to honour the Lord and to prove his obedience to the law of God by giving one tenth of that which he or she receives as the Lord requires, so that they may have their names enrolled on the book of the Law of the Lord, that their genealogies may be had in the archives of the Church, and that they may be entitled to the privileges and blessings of the house of God."

President Heber J. Grant gave this advice concerning the payment of tithing:

"The payment of our tithing in the season thereof, when we get our income, makes it come easy. I find that those who pay tithing every month have very much less difficulty in paying it than those who postpone payment to the end of the year."

Tithing brings the same blessings to all members of the Church whether they be rich or poor. The payment of tithing brings to the member a feeling of belonging. It develops in him an interest in the whole Church, its buildings and programmes. He becomes a full-share holder in a joint enterprise of the kingdom of God.

Further it develops genuine brotherhood, a relationship wherein members are not beholden one to the other, but are all beholden to the Lord.

James McConkie

Richard Chell.

Geoffrey Willmott.

Christopher Saunders.

FIVE LONDON STAKE BOYS EARN A FREE HOLIDAY IN NORWAY

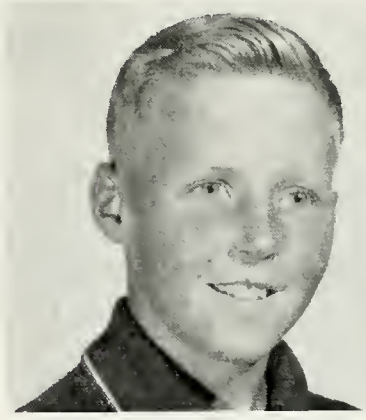
FIVE boys from the London Stake will be leaving England on December 28 for a fortnight's free holiday in Norway. They are the winners of a contest in which most of the Aaronic Priesthood boys in the Stake competed.

Youth Forum

The boys are Geoffrey H. J. Willmott, aged 17, of the North London Ward; James McConkie (17), Hyde Park Ward; Richard Chell, aged 15, of Stevenage Branch; Christopher Saunders (14), of South London Ward; and Grey Titmus, who is only 12 years of age and is a member of the Epsom Branch.

James and Grey are both from America and were born in the Church. Their fathers are working in this country—Brother McConkie in the oil industry; Brother Titmus with the Building Committee at North Cheam.

Geoffrey was also born in the Church. His father is 1st Counsellor in the North London Bishopric, and he serves as the Young Men's Superintendent. Richard Chell has been a member of the Church for 12 years, and Christopher for two.



Grey Titmus

The free holiday in Norway is being sponsored by the London County Council. Boys from all over the county will be going, and when the trip was first planned the London Stake was offered five places.

How to fill the places was one of the trickiest problems the Stake MIA Superintendency had ever faced, for when they called for recommendations from the Bishops and Branch Presidents 41 names were received—and each one of these boys had first-class records.

The standard set was that each boy had to have at least a 90 per cent attendance at MIA, Priesthood and Sacrament meetings. They were to participate in one or other of the Stake's camps and fulfil certain other assignments in the Stake.

Selective interviews reduced the original 41 entrants to eleven—and each one of these eleven boys had 100 per cent records!

A second series of interviews produced the finalists, but the London Stake can be proud of the fact that within its young priesthood ranks there are nearly 50 boys who were able to reach the initial standards set this holiday in the snow.

The first part of the holiday will be spent at Voss, near Bergen, where the boys will receive ski-ing instruction and will be taken on coach trips out into the mountains. The second week the boys will move on to Oslo. During their stay in the capital they will have the opportunity of crossing the border into Sweden for a short visit. At both Voss and Oslo the boys will be staying with Norwegian families.

Five Norwegian boys have been invited to spend a holiday in this country in September.

News from Stakes and Missions

The British Mission Singing Mothers performing at the Friendship Social in Hyde Park Chapel.

"LEAD the Full Life"—this was the theme of the British Mission Relief Society Friendship Social, which was held in the Hyde Park Chapel, London, on July 29. Included within this theme were the subject headings of Faithful, Prayerful, Thankful, Hopeful, Cheerful, Merciful, Peaceful, Tactful, Truthful, Dependable, Charitable and Lovable.

Close on 400 sisters from throughout the whole of the Mission and the London Stake attended the Social and participated in many of the functions.

The programme for the morning included an organ solo by Dr. Robert Cundick, the Hyde Park Chapel organist, who played the "Pastoral" by Whitlock. A choir of 50 Singing Mothers added their voices to the musical programme by singing "Lift Thine Eyes" from Mendelssohn's "Elijah", and the beautiful "Prayer Perfect."

The morning's programme was completed by a further organ recital by Dr. Cundick, who played Vierne's "Berceuse," and a third number from the Singing Mothers, who sang "Clouds."

In the afternoon, the programme was devoted to plays about each of the departments in the Relief Society. The Southend sisters presented a scene connected with the Visiting Teaching programme, while the Medway Relief Society were seen in "Book of Mormon Characters." The Work Meeting dramatisation was "Manners Matter" by the Hastings sisters; the Literature department was illustrated by the Mitcham group in "Roger Williams;" and sisters from Wembley presented "How Do I Rate?" for the Social Science section.

President Marion D. Hanks, President of the British Mission and a member of the First Council of Seventy, spoke at the close of the social programme.

One of the playlets about the Relief Society Programme

STAKE WINNERS

Liverpool Ward MIA won the Manchester Stake Sports Cup at Sale Athletic Sports Ground. At the Stake Speech Festival, which followed in the evening, Janina Peacock, also from the Liverpool Ward, gained first prize in the Junior Speech Competition, while the Beehives gained the Mark Excellent for their number in the Music section.

NEW PRESIDENCY

The Hastings Branch Presidency has been re-organised under the direction of President Marion D. Hanks, President of the British Mission, and Brother Floyd Garfield, the East Sussex District President.

Elder Lyman H. Rich, from Logan, Utah, was released as Branch President, and Brother Patrick L. Clacks-

field was called to preside with Brother Philip Day as his 1st Counsellor and Elder Rich as his 2nd Counsellor. Elder Don Gull was called as Branch Clerk.

TRAMP DANCE

Bishop G. W. Sherlock caused consternation in Derby when he walked through the streets dressed in the rags and tatters of a tramp. He was accepting a challenge from all those who attended the Derby Relief Society's Tramp Dance and Box Supper.

* * *

The Queen of Hearts and Cleopatra were among the many "personages" who attended the Nottingham's Ward's recent Fancy Dress Ball.

DANCE FESTIVAL

South London Ward retained the London Stake Dance Festival Cup when they waltzed away with five gold medals, winning all but one of the events—the formation dancing.

MERTHYR DEATH

THE death has occurred at St. Tydfil's Hospital, Merthyr Tydfil, of Sister Jennett Pulman, of 2 Nantygwenith Street, Georgetown, Merthyr.

Sister Jennett, who was aged 72, was the oldest member of the Church in Merthyr and helped pioneer the revival of the Church about 32 years ago. During the past two years she had worked hard to help build the new Merthyr Tydfil Chapel, which is nearing completion and will be dedicated by President David O. McKay on August 25.

Among the members of the Church who attended the funeral at the Cefn Cemetery were President and Sister Phelps, the Welsh District President and his wife; and the members from the Merthyr Tydfil, Cardiff, Newport, Pontypool, Bridgend, Aberdare, Blackwood and Swansea branches.

Five of the South London Ward dancers, who helped to keep the London Stake Dance Festival Cup in South London for another year. Holding the cup, Brother James Forster; in front, left to right,**Pauline Martin, Pat Sweed, Mary Amesbury and Carol Dix.**

MELCHIZEDEK PRIESTHOOD

(continued from page 246)

brethren may be invited to take part when such ordinances are actually being performed.

For instance, brethren merely learning how to administer to the sick, may be invited to join experienced elders in actually blessing some afflicted individual. At first, by observation, and then by participation, he learns how to proceed himself.

In the case of confirming persons who have been baptised, again the new elder should learn by instruction in the class, then by observation, and then by participating with others more experienced than himself, in doing the actual work.

Quorum leaders should endeavour to became personally acquainted with each quorum member. It is very difficult to minister to one's aid if he is a stranger.

Personal contact is all important, if that is not possible, then a careful correspondence should be carried on until such time as personal acquaintanceship may be achieved.

The matter of orthodox class instruction is all important. No one should be invited to teach who is not thoroughly grounded in correct doctrine. It is so easy to wander off on to tangents that special care should be taken in this regard.

No instructor should be approached without prior consultation with branch presidents or bishops who may be well acquainted with the person under consideration.

There is no substitute for correct doctrine. Every effort should be made to screen out speculative and false views. It is the personal responsibility of each quorum president or unit leader to make certain that his brethren are provided with good orthodox teaching.

LIFE SKETCH OF A PROPHET

(continued from page 230)

Mrs. Emma Rae Ashton, Dr. Edward Riggs McKay, and Robert Riggs McKay.

In April, 1906, he was called to serve as a member of the Council of the Twelve Apostles of the Church, and a few months later became an Assistant Superintendent of the Sunday School Union of the Church of Jesus Christ of Latter-day Saints. In 1918 he was appointed General Superintendent, and served in this capacity until he was named a member of the First Presidency in 1934.

He has also occupied a number of other important responsibilities in the Church. From 1906 until 1919 he was a member of the Church Board of Education, and from 1919 to 1921 he served as Church Commissioner of Education.

In 1921 he made a world-wide tour of Missions of the Church. Travelling more than 62,000 miles, he visited all missions except the South African. In 1922 he was appointed President of the European Missions of the Church, with headquarters in England. He returned to Salt Lake City two years later.

For the next ten years he continued his work as a member of the Council of the Twelve Apostles, directing the world-wide activities of the Church, until 1934, when President Heber J. Grant selected him as Second Counsellor in the First Presidency. When President Grant died in 1945, and George Albert Smith succeeded him as President, he also chose David O. McKay as counsellor.

He has likewise filled important civic responsibilities. In 1938, Utah's governor appointed him Chairman of the Utah State Centennial Commission. His efforts in this capacity were climaxed in Utah's year-long Centennial Celebration of 1947, commemorating the arrival of the Mormon Pioneers in the Salt Lake Valley, July 24, 1847, under the leadership of Brigham Young.

In 1942, he served as Chairman of the Utah State Advisory Committee of the American Red Cross, and also as Chairman of the Utah Council of Child Health and Protection.

At various periods he has served as Regent of the University of Utah and as a Trustee of the Utah State Agricultural College. He is now President of the Board of Trustees of Brigham Young University.

The tall, congenial spiritual leader is also active in business circles of the Church, serving as Chairman of the board of several business institutions.

As previously mentioned, on April 9, 1951, at the 121st April General Conference of the Church of Jesus Christ of Latter-day Saints, President McKay was sustained as President of the Church by unanimous vote. In this capacity as President he presides over the General Conferences held each year in April and October. During the course of each year, he dedicates many Church edifices and other buildings, and fills numerous speaking engagements in addition to his regular duties and appointments as spiritual leader of a million and a half people.

President McKay has served as senior editor of The Improvement, Era, and The Instructor since becoming President of the Church. Prior to this, he wrote a book entitled "Ancient Apostles" (1918), and many inspiring lessons and manuals while serving in his various capacities for the Church down through the years. Four books have been compiled of his speeches and experiences as follows: "Gospel Ideals," "Cherished Experiences," "Home Memories," and "Pathways to Happiness," compiled by his son, Dr. Llewelyn McKay.

Many prominent people from the United States, and also from other lands, who come to Salt Lake City, call on President McKay at his office, and all are impressed with his friendliness and sincerity as well as his wide knowledge of national and world affairs.

TO MY SWEETHEART

BY PRESIDENT DAVID O. McKAY

Fifty-two years we've travelled together,
Through many fair days and some stormy weather
Crossed the wide oceans and o'er mountains high
Travelled strange highways and flown in the sky.
Thousands of miles you've been at my side,
Grown dearer each day than when as a bride
You vowed to be true and devoted alway
Ever my sweetheart, my own darling Ray.
Fifty-four years! How the years speed away!
But each makes more precious our own Mamma Ray.
This morning I greet you with prayers in my heart,
That through Time and Eternity ne'er shall we part.

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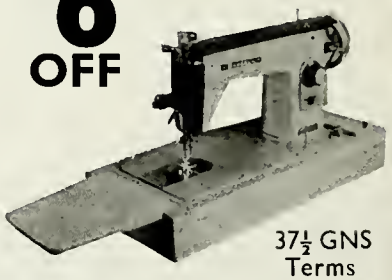
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THEY KEPT A WELCOME IN THE HILLSIDES

(continued from page 233)

Anne Morgan was there and her greeting with the President was an impressive one as each expressed plaesure at seeing the other.

But President McKay was not prepared for the large crowd of members of the Church and other townspeople who had gathered for the occasion. It was the first, clear, sunny day that Wales had had for many weeks, but the wind was somewhat cold. The crowd gathered close to hear the impressive, but brief message of President McKay and the equally impressive dedicatory prayer offered by Elder Hugh B. Brown, then of the Council of the Twelve.

President McKay's message was a simple, beautiful tribute to motherhood and an expression of heartfelt love on behalf of "ten children"—six girls and four boys—who proudly and gratefully call her mother "in their behalf and in behalf of her thirty-three grandchildren, an honoured and grateful posterity, I now unveil this plaque as a feeble expression of our gratitude for life, love and watchful guidance, care and protection that mother gave us," he said.

President McKay's voice choked noticeably as he said in conclusion:

"May all the children, your descendants, be guided by a kind Providence who shaped your life, Mother, and be ever blessed and inspired that we may always keep your name in honour."

The President then moved from the improvised rostrum to the house where he unveiled the plaque and read its message. Then followed Elder Brown's prayer of dedication.

For several minutes after the ceremony the people gathered around President McKay to shake his hand. Among them were many of his "cousins"—relatives who live in the city of his mother's birth. One of them, an attractive Welsh girl, Lynda Price, presented him with a bouquet of flowers on behalf of his relatives.

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THE CHAPEL BUILDERS OF MERTHYR

(continued from page 238)

on the Wythenshawe Ward house, and the erection of the Manchester Stake house until 1963 when he was transferred to Merthyr.

With his humble manner he teaches the building missionaries under him his own basic philosophy which is "I am third. My Heavenly Father is first, my fellow-man is second, and I am third."

His daughter Marilyn is serving on a proselyting mission in the North British Mission. Sister Boren and her other children are equally devoted, each one doing her part for the work of the Lord.

Brother Boren served as a bishop in Salt Lake City and was a member of the high council in the Manchester Stake. While here he has conducted a very successful bishops' training school.

Maurice Pearson and his family responded to a call to come to England in April 1961. They lived in New Zealand until that time. His wife, Emraina, and their children Kia, Tania and Wanda, accompanied Brother Pearson from New Zealand.

Brother Pearson had served in the Church building programme in those south sea islands from its inception in 1950, helping in the erection of many buildings there, including the New Zealand Temple and the college building. He also worked on several chapels there.

He was a member of the Auckland Stake high council, and was a member of the Stake presidency in the Hamilton Stake. His wife, Emraina, has served in many capacities in the Church building programme as well as in ward and branch positions. The entire family are outstanding Latter-day Saints.

The Austin Anderson family is another deeply devoted group of sincere Latter-day Saints who have made great contributions to the Church building programme.

Brother Anderson, who put in the foundations and did much of the heavy underground work at Merthyr, comes from Pocatello, Idaho. He supervised the construction of the ward meeting house in Moab, Utah, and then responded to the Church Missionary call. The Moab building is one of the most beautiful in the Church—a white building strikingly contrasting with the red soil background of the terrain about it.

Brother Anderson is a high priest in the Church. He was accompanied here by his wife Beth and their son Craig, all of whom were dearly loved and highly respected by the local people of Merthyr as well as by the Church Building missionaries who served with him.

Building missionaries who have served on the building are—

Anthony Hipkins, who has served his full mission to date at Merthyr; Michael John Simpson, who likewise has served his full time here; Arnold Jones, who laboured at West Hartle-

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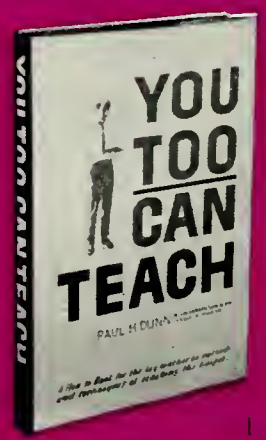

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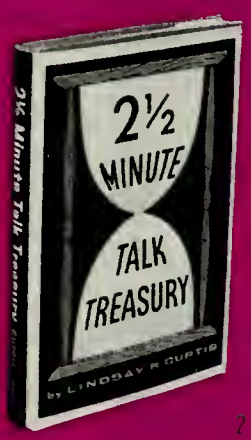

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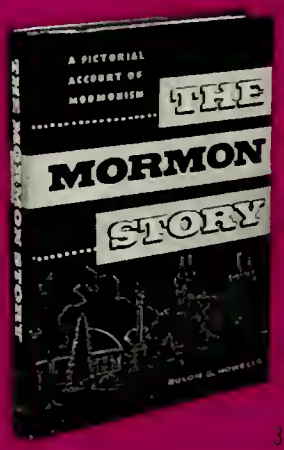

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pool, Beverley and Merthyr; Leighton Jones, who served at West Hartlepool, Cambridge and Merthyr; David Mordecai, who worked on the Manchester Stake house before coming to Merthyr; Frank Blease, who served at Wythenshawe, Manchester and Merthyr; James Perry, full time at Merthyr; James Good, full time at Merthyr; Max Mayer, painting supervisor; John Robson, paint crew; John Headington, full time at Merthyr, and Geoffrey Robinson, who served at Wythenshawe, Manchester, Cambridge and Merthyr.

These missionaries have given fully of themselves in the work, willingly making whatever sacrifices were necessary to carry the project forward.

THIS MONTH IN THE LIFE OF JOSEPH SMITH

(continued from page 245)

1835—ZION TO BE DESIGNATED.

The prophet notified all elders of the Church that he had been instructed by revelation to go to Missouri where he would be shown the site for the City of Zion, to be built in the last days.

1835—HYMN-BOOK PLANNED

The high council in Kirtland appointed Emma Smith, wife of the Prophet, to select hymns to be used in a hymn-book for the Saints, and Elder W. W. Phelps was appointed to revise and arrange them for printing.

1838—MEETS GENERAL ATCHISON.

The Prophet met with General Atchison in an effort to work out plans to disperse the mobs which had afflicted the Saints in Missouri. The Prophet also made plans to move the Saints to a new location, away from Far West.

1840—PROPHET'S FATHER DIES.

Joseph Smith, Sen., father of the Prophet, passed away and his funeral was held September 15.

GENEALOGY

(continued from page 247)

It would be well if planning for one or two weeks of research, to write to the Incumbents of several adjacent Parishes so you may extend your searches.

When you win the favour of the Incumbent he will usually allow you to search the Registers in his Vestry. Also it is often possible to arrange for payment of a sum, perhaps one or two pounds, after a search is complete.

There are many methods of searching the Registers, but I suggest you begin at the most modern register of Baptisms, that is the one in current use and work back through all the books to the earliest entry.

Copy out all details of the surnames in which you are interested, particularly extracting the well-known variants of the surname, R*obinson*, R*obi*son, etc.

Then do the same for the Burials and Marriages, also searching the Banns Book if any.

Of course, this will not be concluded in one day's work. It is a good plan, each evening on your return home, to check over the extracts you have made, and make a note of any omissions, these can be rectified on your next visit.

If your ancestors lived in the Parish for any length of time you should reap a good harvest of names, perhaps several hundred. When you have searched all of the marriages, you will find that each marriage of your ancestry gives you a new surname for which to search. Therefore if you have the time, go through the marriage extracts and make a list of all the new surnames which have been added to your ancestry. Then commence again, searching in the Baptisms etc. for these new surnames.

Visit all the adjacent parishes, carrying out the same programme. Do not forget to search the tombstones in the Churchyard and the interior of the Church.

Finally the Incumbent can usually give you the addresses of people living in the parish who have the same name as yourself. Visit these people, you may find you are cousins!

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Missionary Activities

Central British Mission

APPOINTMENTS :

June 17, 1963

Larry E. Hayes appointed Zone Counsellor of Shakespeare Zone.
Edwin L. Madsen appointed Zone Counsellor of Robin Hood Zone.
Layne F. Wilcox appointed Supervising Elder of West Wales.
Marion K. Bowler appointed Supervising Elder of Ipswich.
Wade B. Bitner appointed Supervising Elder of Merthyr Tydfil.
Dennis White appointed Supervising Elder of Newport.
Julian Rush appointed Supervising Elder of Malvern Hills.
Elaine Christensen appointed Mission Recorder and Auxiliary Secretary.
Anthony R. Temple appointed Mission Secretary.
Gerald C. Evans appointed Printer, Publications, and Bookstore.

ARRIVALS :

June 17, 1963

Paul Wood Beamson, from Salt Lake City, Utah, to Leicester.
Dee Vernon Burrell, from Safford, Arizona, to Boston.
Don Jesse Gilbert, from Bancroft, Idaho, to Newport.
Fern Maxwell Hardy, from Auburn, California, to Newcastle-Potteries.
Athleen Pratt Walton, from Lampac, California, to Newcastle-Potteries.
Michael Alan Olsen, from Afton, Wyoming, to Malvern Hills.
Gerald Cyde Porter, from Ogden, Utah, to Merthyr Tydfil.

RELEASES :

June 20, 1963

Warren Karl Barton, from Castle Dale, Utah. Districts laboured : North Birmingham, Northampton, Newport. (Supervising Elder.)
Garth John Christensen, from Ogden, Utah. Districts laboured : Nottingham, Wolverhampton, Wales, Newport, Boston.
Dee Richard Darling, from Spanish Fork, Utah. Districts laboured : North Birmingham, Potteries, Northampton, Norwich. (Supervising Elder.)
Merriel Cleveland Dewsnup, from Sandy, Utah. North Birmingham, Wolverhampton, Stafford, Leicester, North Wales, North Birmingham, Ipswich, Mission Home. (Zone Counsellor 1.)
Dennis LeGrand Ercanbrack, from Pleasant Grove, Utah. Districts laboured : Norwich, Nottingham, Wales, Merthyr Tydfil, Birmingham, Coventry, Mission Home. (Zone Counsellor.)
David Louis Nelson, from Salt Lake City, Utah. Districts laboured : Leicester, Norwich-Ipswich, Boston, Malvern Hills, Wales.
LaVaa Glade Taylor, from Loa, Utah. Districts laboured : Birmingham, Ipswich, Merthyr Tydfil. (Supervising Elder.)
Alma David Tranter, from Midvale, Utah. Districts laboured : Nottingham, Birmingham, Newcastle, Chester.
John D. Wbetten, from Provo, Utah. Districts laboured : Coventry, Northampton, Malvern Hills, Mission Home.
Neil " D " Woffinden, from Lehi, Utah. Districts laboured : Birmingham, West Wales, Malvern Hills, Northampton.
Francis Merley Woodard, from Burley, Idaho. Districts laboured : Wales, Boston, Birmingham, Norwich-Ipswich, Newcastle, Northampton.
Coral Elton Richardson, from Cedar City, Utah. Districts laboured : Malvern Hills, Leicester, Mission Home.
Royal Wade Blake, from Cedar City, Utah. Districts laboured : Wolverhampton, Birmingham, Malvern Hills, Stafford, Nottingham, Coventry, Chester.
Jerry Lee Cochran, Butte, Montana. Districts laboured : Chester, Potteries, Newcastle, Birmingham, Newport, Kidderminster, Leicester, Sherwood.

Irish Mission

ARRIVALS :

June 18, 1963

John R. Clement, from Phoenix, Arizona, to Bangor District.
Robert J. Cox, from Inglewood, California, to Rathcoole District.
Kent H. Gibb, from Edmonton, Alberta, Canada, to Londonderry District.
Gary G. Harrop, from Idaho Falls, Idaho, to Dublin District.
John P. Larsen, from Salt Lake City, Utah, to Dublin District.
Kelly K. Matthews, from Ovid, Idaho, to Larne-Ballymena District.
Philip R. Swensen, from Provo, Utah, to Londonderry District.

APPOINTMENTS :

June 4, 1963

John B. Storment appointed Rathcoole District Leader.
Kay A. Wind appointed Travelling Elder of the Ulster Zone.
Roger F. Sullivan appointed Larne-Ballymena District Leader.
Kenley R. Taylor appointed Resident Travelling Elder.
Dean M. Carroll appointed Coleraine District Leader.

June 19, 1963

Kenneth J. Christensen appointed Antrim Zone Counsellor.
Alan M. Justesen appointed Mission Accountant.
Kenley R. Taylor appointed North Belfast District Ltader.
Michael J. Garbett appointed Belfast Zone Counsellor.
John P. Callis appointed Ulster Zone Counsellor.
John S. Davis appointed Portadown District Leader.

June 27, 1963

Gerry Ellis appointed Belfast Zone Counsellor

North British Mission

ARRIVALS :

June 11, 1963

Roland Kent Dean, from Ogden, Utah, to South Manchester.
Richard Robert Barker, Jr., from Magna, Utah, to Liverpool.
Conrad Spencer, from Honeyville, Utah, to Wirral.

APPOINTMENTS :

June 28, 1963

Elder Vranes appointed to Zone Counsellor of Zone I.
Elder Pilling appointed to Zone Counsellor of Zone III.
Elder Allan appointed to Zone Counsellor of Zone II.
Elder Fnhriman appointed to Travelling Elder in Zone IV.
Elder Michaelson appointed to District Leader of Preston.
Elder Voorhees appointed Distriet Leader of Stockport.
Elder Larsen appointed District Leader of St. Helens.
Elder Pettit appointed District Leader of Wigan.
Elder Brenebley appointed District Leader of Warrington.

RELEASES :

July 5, 1963

Edward Gerard Graven, from Ogden, Utah. Districts laboured : South Manchester, Sheffield, Lake, Kendal, St. Helens, Rochdale, Blackpool (District Leader). (Zone Counsellor of Zone II.)

July 12, 1963

Gary A. Francesconi, from Bakersfield, California. Districts laboured : Bradford, Doncaster, St. Helens, Lake, South Manchester, Travelling Elder, Oldham (District Leader).
Richard Kimball Keddington, from Salt Lake City, Utah. Districts laboured : Sheffield, Doncaster, Preston, South Manchester, East Manchester, West Manchester, Stockport, Macclesfield, District Leader of Macclesfield, Mission Home as Secretary.

North-East British Mission

ARRIVALS :

April 20, 1963

Alois W. Heck, from Caldwell, Idaho, to Wakefield.

May 1, 1963

Thomas Noel Clawson, from Rialto, California, to Newcastle.

May 21, 1963

Steven L. Derbyshire, from Bountiful, Utah, to South Sheffield.
Paul Chester Minson, from Ogden, Utah, to West Leeds.

APPOINTMENTS :

April 14, 1963

Judith M. Price appointed Mission Recorder.
Marilyn Walker appointed Secretary to the Mission President.

May 10, 1963

James C. Chadwick appointed Zone Counsellor.
Stanley Richard Bennion appointed Zone Counsellor.
Lyle Gordon Carter appointed Zone Counsellor.
Virgil M. Walker appointed Travelling Elder.
Gordon Lee Robbins appointed Travelling Elder.
Charles Christian appointed District Leader of Grimsby District.
John Paul Millburn appointed District Leader of East Leeds District.
Don Edward Peay appointed District Leader of the Sunderland District.

May 22, 1963

Dennis D. Weir appointed Mission Secretary.
Frank Michael Watson appointed Mission Accountant.
Stephen E. Phelps appointed Travelling Elder.
Alton David Merrill appointed Travelling Elder.

RELEASES :

May 14, 1963

Janet Gay Bradfield, from Logan, Utah. Districts laboured : Bradford, Gatesbead, South Manchester, Hull, Mission Office, Newcastle.
Rosa Lynn McMullin, from Moses Lake, Washington. Districts laboured : St. Helen's, East Manchester, Sunniside, Bradford, Hull, Newcastle.

May 17, 1963

David Dale Beazer, from Salt Lake City, Utah. Districts laboured : Lake, South Manchester, Grimsby, Blackburn, Burnley, Sheffield, Middlesbrough, Sunderland, Blyth, Newcastle.

June 20, 1963

Ronald Brnce England, from Salt Lakc City, Utah. Districts laboured : Newcastle, Middlesbrough, Sheffield, Mission Office (Editor of Publications), Blyth, Travelling Elder, District Leader of Hull District.

June 28, 1963

Steven Porter Giles, from Ogden, Utah. Districts laboured : Bradford, Newcastle, Blyth, South Manchester, Stockton, District Leader of Sunderland and Wakefield Districts.

David Paul Fletcher, from Clearfield, Utah. Districts laboured : Newcastle, Hull, Doncaster, Gateshead, Grimsby, Leeds, Sunderland.

Jesse Sale Brown, from Salt Lake City, Utah. Districts laboured : Leeds, Sunniside, Hull, Gateshead, District Leader of Newcastle and Scunthorpe.

Gordon George Beardall, from Mapleton, Utah. Districts laboured : Sheffield, Middlesbrough, Newcastle, Burnley, Grimsby, Blyth, Gateshead.

Virgil Maurice Walker, from Flagstaff, Arizona. **Districts laboured :** North Manchester, Liverpool, Sunderland, Grimsby, Mission Office (Editor of Publieations), Travelling Elder.

Glenn Jay Kimber, from Clearfield, Utah. Districts laboured : Sheffield, Newcastle, Burnley, Sunderland, Grimsby, District Leader of Middlesbrough and Gateshead Districts.

James C. Chadwick, from American Fork, Utah. Districts laboured : Grimsby, Burnley, Blyth, Stockton, South Manchester, Sheffield, Newcastle, District Leader of East Leeds District, Zone Counsellor.

Thomas William Cockayne, from Salt Lake City, Utah. Districts laboured : Sheffield, Doncaster, Hull, North Manchester, Newcastle, District Leader of Sunderland District, Zone Counsellor, Assistant to the Mission President.

ARRIVALS :

June 11, 1963

Steven Broadhent, from Clearfield, Utah, to Wakefield.

Kenneth Ence, from Santa Clara, Utah, to Halifax.

Grant Johnson, from Sugar City, Idaho, to Bradford.

Raymond McPherron, from Woods Cross, Utah, to Sunniside.

James Roy Smith, from Pocatello, Idaho, to Stockton.

June 19, 1963

Charles C. Clayton II, from Boston, Mass., to Bradford.

June 25, 1963

Stephen R. Murdock, from Ogden, Utah, to Gateshead.

Michael F. Fielding, from Holladay, Utah, to Bradford.

Steven John Bee, from Georgetown, Idaho, to Sheffield.

Alan B. Kenison, from Payson, Utah, to Sheffield.

Jack H. Carlson, from Heber, Utah, to Newcastle.

Mary M. Olsen, from Salt Lake City Utah, to Wakefield.

APPOINTMENTS :

June 12, 1963

Mervin Jarvis appointed District Leader of Wakefield District.

James McCammon appointed District Leader of Doncaster District.

Steven Olson appointed District Leader of the new East Hull District.

Preston Lamhson appointed District Leader of the new West Hull District.

Noel Barton appointed District Leader of Scunthorpe District.

Alton David Merrill appointed District Leader of Bradford District.

Michael C. Woodward appointed Travelling Elder.

June 19, 1963

Stephen L. Tripp appointed District Leader of Halifax District.

June 26, 1963

Michael Preece appointed as Assistant to the President and travelling companion to the Second Counsellor.

Garth Holyoak appointed Land Counsellor.

Douglas Dunford appointed as Land Counsellor.

Robert Clay appointed as Travelling Elder.

Dennis Parker appointed as Travelling Elder.

William Jorgensen appointed as Travelling Elder.

Verlyn Harris appointed as Travelling Elder.

Timothy Welch appointed as District Leader of Stockton District.

Stephen E. Phelps appointed as District Leader of York District.

RELEASES :

July 10, 1963

Gary Wayne Nelson, from Glendale, California. Districts laboured : Grimsby, Hull, Bradford, Gateshead, Middlesbrough, District Leader of Doncaster and Newcastle Distriets.

Gary Griffith Pace, from LaMesa, California. Districts laboured : St. Helen's, South Manchester, North Manchester, Bradford, Stockton, Blyth, District Leader of West Leeds and Sheffield Districts.

North Scottish Mission

ARRIVALS :

June 19, 1963

John Charles Bailey, from Salt Lake City, Utah, to Musselburgh.

Dexter Edward Bevans, from Cardston, Alberta, to Perth.

Joseph Richard Clegg, from Riverton, Utah, to Dunfermline.

Carl Lee Gillman, from Pleasant Grove, Utah, to Dundee East.

Brent Harris Griffiths, from Bountiful, Utah, to Aberdeen South.

Charles Albert Warner, from Ogden, Utah, to Kirkcaldy.

Phillip Karl Whitehead, from Spanish Fork, Utah, to Aberdeen South.

Parry Don Willard, from Ogden, Utah, to Dundee West.

APPOINTMENTS :

June 1, 1963

W. **Brent Christensen** appointed Mission Accountant.

June 3, 1963

Stephen Wayne Clark appointed District Leader of Dundee West District.

Michael V. Johnson appointed District Leader of Aberdeen South.

Fred M. Oswald appointed Travelling Elder, Zone Two.

June 20, 1963

Thomas W. Forsgren appointed Travelling Elder, Zone One.

Lamont S. Lyons appointed Travelling Elder, Zone Two.

Harold G. Mills appointed District Leader of Aberdeen North.

Frank E. Moss appointed District Leader of Dundee Central.

Ernest Wayne Nelson appointed Travelling Elder, Zone Three.

Fred M. Oswald appointed District Leader of Dunfermline.

Joseph E. Ritchie appointed District Leader of Dundee East.

Rohert W. Rohinson appointed Travelling Elder, Zone Four.

June 27, 1963

Thomas B. Brighton appointed Travelling Elder, Zone Two.

Charles N. Dansie appointed District Leader of Pentland.

Gary C. Flood appointed District Leader of Dunfermline.

Thomas W. Forsgren appointed Zone Counsellor, Zone One.

George Charles Gross appointed District Leader of Perth.

LaMont S. Lyons appointed Zone Counsellor, Zone Two.

Richard W. Palfreyman appointed Travelling Elder, Zone Four.

William K. Randall appointed Travelling Elder, Zone One.

Barry K. Redford appointed District Leader of Dundee East.

Rohert W. Rohinson appointed Zone Counsellor of Zone Four.

RELEASES :

May 15, 1963

Carole H. Scorgie, from Aberdeen, Scotland. Districts laboured : East Glasgow, Mission Office, Dumbarton, Dunfermline, West Edinburgh, Kirkcaldy.

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June 19, 1963

Elizaheth Fisher, from Liverpool, England. Districts laboured : Dundee West, Ayr, West Edinburgh, Dundee West, Kirkcaldy.

Joan McIntosh Walker, from Dumbarton, Scotland. Districts laboured : Central Glasgow, Falkirk, Dundee West, West Edinburgh, Kirkcaldy.

June 27, 1963

Ralph M. Stamp, from Newtonabbey, N. Ireland. Districts laboured : Central Glasgow, North Glasgow, Clyde, Central Edinburgh, Dundee East, Fraserburgh, Kirkealdy, Dunfermline. (Travelling Elder in Zone Two,)

July 2, 1963

John Charles Asmussen, from Beverly Hills, California. Districts laboured : Selkirk, Hamilton, South Scotland, North Aberdeen, Falkirk, Kirkcaldy, East Edinburgh. (District Leader of Falkirk District and East Edinburgh District.)

Charles Y. Johnson, from Salt Lake City, Utah. District laboured : East Edinburgh.

Joseph G. Lake, from Salt Lake City, Utah. Districts laboured : North Glasgow, Dumfries, Aberdeen North, Fraserburgh, Kirkealdy, Falkirk, Dunfermline, Dundee West. (District Leader of Dundee West District and Assistant to Mission President as Zone Counsellor.)

Frank E. Moss, Jr., from Chevy Chase, Maryland. Districts laboured : North Belfast, Easterhouse, Aberdeen South, Aberdeen North, Kirkcaldy, Dundee Central. (District Leader of Kirkcaldy District, and Dundee Central District, and Travelling Elder.)

David J. Snow, from Huntington Woods, Michigan. Districts laboured : Hamilton, Kirkcaldy, Clyde, Central Glasgow, Mission Office, South Scotland, Aberdeen South, East Edinburgh, Pentland, South Edinburgh. (District Leader of South Edinburgh District.)

July 18, 1963

Brenda Ann Ramage, from Dunfermline, Scotland. Districts laboured : Clydebank, Dundee East, Kirkcaldy, Aberdeen North.

July 31, 1963

Shareon E. Allington, from Salt Lake City, Utah. Districts laboured : Kirkcaldy, Mission Office, Kirkcaldy, Aberdeen North.

Gail Saunders, from Ogden, Utah. Districts laboured : West Edinburgh, Central Edinburgh, Motherwell, Hamilton, Mission Office, Aberdeen North. (Mission Recorder, Secretary to Mission President.)

Scottish Mission

APPOINTMENTS :

June 19, 1963

Kenneth Harker appointed Assistant to the Mission President, Zone Counsellor.

Richard V. Francis appointed District Leader of Dumbarton District.

Kenneth H. Parkinson appointed District Leader of Barrhead.

David L. Runyan appointed District Leader of Pollock District.

Jackie Petersen appointed Assistant District Leader and Unit Leader of Wishaw.

June 23, 1963

William Forrest appointed Assistant District Leader and Unit Leader of Bellshill.

June 27, 1963

David R. Holdaway appointed Assistant District Leader and Unit Leader of Parkhead.

Richard Sorensen appointed Assistant District Leader and Unit Leader of Paisley.

ARRIVALS :

June 16, 1963

Margaret Mitchell, from Peterhead, Scotland, to Dumfries.

June 18, 1963

Rebecca Wright, from Salt Lake City, Utah, to Kilmarnock.

Kathleen Miner, from Provo, Utah, to Motherwell.

David Gordon Christensen, from Bountiful, Utah, to Johnstone.

Byron Craig Liddell, from Tooele, Utah, to Springburn.

Richard LaVoir Merrell, from Provo, Utah, to Kilmarnock.

Don Joseph Elkington, from Tooele, Utah, to Dumbarton.

June 22, 1963

Sandra Greer, from Bellshill, Scotland, to Greenock.

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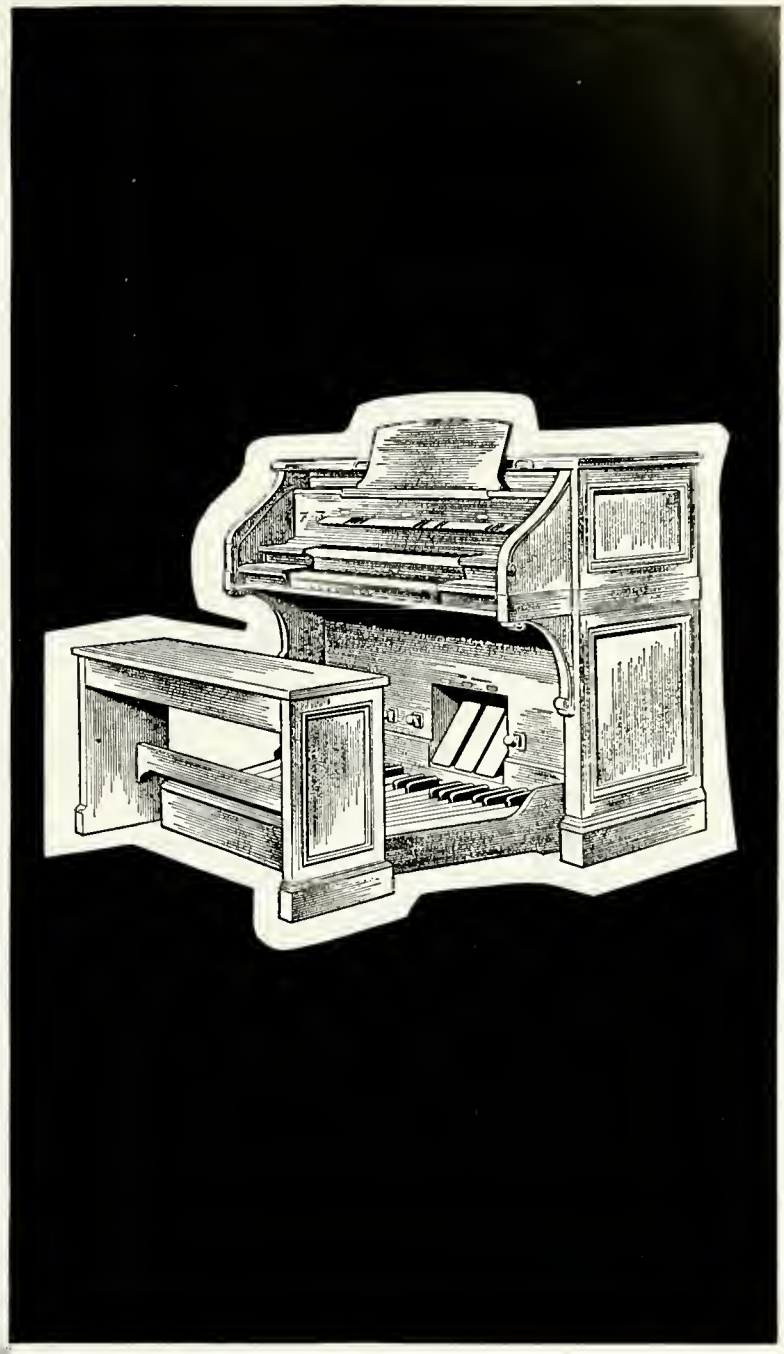

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